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The Truth

(A Weekly Journal of Religion and Social Reform)

Editor:—F. K. Khan Durrani

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THE DOCTRINE OF JIHAD

(A Review by F. K. Khan Durrani)

The readers will be surprised to learn that though I have chosen service of religion as my life-work, I rarely read religious books or journals, especially those in Urdu. And I rarely attend lectures on religion. The reason for this apparent indifference is not vanity but sheer disgust and disappointment. Religious preachers and writers do not seem to possess a thought in their heads. They go on repeating the same things over and over again; they go on dishing up stuff that has been dished a thousand times before. I wonder why they do not get sick. Perhaps they relish it. I don't; it makes me sick, as it sickens others of modern education like me. Without doubt, this is one of the reasons why the average educated man of to day is so indifferent towards religion.

True Source of Religion

Religion is a most precious principle of life. No life of the individual or of a social group would be possible without it. Life is ever alive, full of vigour, revealing itself in ever new forms and guises, a spring that never dries. And a religious sermon should be throbbing with life, arresting and compelling. More often than not, it is a most dull affair. I believe, well-fed people ought not to be permitted to become preachers of religion, and religious preachers, even in these days of religious depression, are generally well fed. No man, who has not known the pangs of hunger and who does not eat the bread that he has earned in the sweat of his brow, can ever understand religion or should be permitted to become a religious preacher. Religion does not come from books. It comes from the hard school of life alone, from the work bench of the factory, from the heavy hammer of the blacksmith, from the rough and tumble of the timber-yard, from the clash of arms on the battle-field, from the dreadful necessity of having to earn one's bread and bread for one's little ones and take one's share in the struggle for existence which knows no mercy, from a thousand and one occupations which bring men together, put them on their mettle and compel them to reveal their best or their worst, whereas the only "life" known to our teachers of religion is that of poring over books written by other men in another age to meet the requirements of other times. The result is that their sermons are dull and unspeakably insipid.

A discovery.

But last summer I made a discovery. Maulana Abdul Ala Maudoodi—the name comes awkwardly on the pen in English and so I write it in the Arabic script—editor of the *Tarjuman-ul-Quran*, monthly magazine devoted to the propagation of the teachings of the Holy Quran and published from the Islam Shahi Road, Hyderabad Deccan, put the *Truth* in his exchange list and sent me a copy of his magazine. I had never heard of him before, but have learnt from

friends since that he is a gentleman of significance among the younger generation—I have no idea of his age but believe somehow that he must be of the younger generation—and was the one man responsible for making the *Al-Jamat* of Delhi the power that it once was. I took up the magazine in a leisurely way and began to turn the leaves in the usual editorial fashion. One article caught my eye. The article was on birth-control. Having been a student of economics and being the proud father of two most excellent children, and much interested in the well-being of mothers and the proper training of children, I take interest in the subject and read the article.

It was really a discovery. Maulvis generally write in a variety of Urdu which is not spoken anywhere on this earth, while this Maulvi wrote in a language from which a person with a fastidious literary taste like myself could not but derive pleasure. The other and more wonderful discovery was that the man was honest, that you could depend upon him for truthfulness!

Religion and Debates

I have known many religious preachers in my day but do not remember having met an honest man among them. Behold the disgusting shame of it that honesty and uprightness should be so rare among religious preachers! And religion is only another name for truth and virtue! The wrong with them was that they were not really religious. They were only debaters, and believe me, the habitual debater is the farthest from God and truth. Religion flies away from the heart of the habitual debater, leaving a liar and corner of falsehoods behind. To the debater victory in argument is everything and truth nothing. He will turn and twist his adversary's words, make misrepresentations and catch at stray words, not to serve the purposes of truth but to win a victory in argument, a most hateful practice against which I have had frequent cause to protest in these columns. But I found it different with Maudoodi Sahib. In the article in question he had started to prove that birth-control was not permitted in Islam and ended by proving that Islam had nothing to say against it. I laid by my lantern at that and said to myself, here is one honest man who is not afraid of speaking the truth and quoting authorities subversive of his own thesis.

Then I read the whole of the magazine and made another discovery, namely, that the man's knowledge of the Holy Quran was deep and dependable. This I found particularly in an article on the Holy Prophet being our exemplar, which I intend to discuss in these columns—provided the gentleman who borrowed my copy kindly returns it. I hope, on reading these lines he will return it or at least tell me that he has lost it, so that I should not keep looking to him for its return.

My study of the magazine made me wish to read

Maulana Maudoodi Sabib's *magnum opus*, viz., his *الجهاد في الإسلام*. The kind borrower has at last returned my copy of the book and I have read it and here I want to say a few words about it. Of course, the review cannot but be brief, and I would advise my readers that if they do not wish to deprive themselves of the rich feast of learning and clear thought laid out in this book they should possess themselves of its copies as early as possible. The book is a super royal octavo of 500 pages and can be had from the office of the *Tarjuman-ul-Quran* (price bound Rs. 5, in paper covers R. 4).

No Islam without Jihad

The importance of the doctrine of Jihad cannot be overrated. As I have explained in my book "Muhammad the Prophet", the central doctrine, by which all other teachings of Islam hang, is the Unity of God. The doctrine has two phases, one theoretical and one practical. The theoretical aspect is represented by belief or intellectual acceptance of it, and the practical side is Jihad. Belief in God is the common property of all religions, but Jihad is the one doctrine that distinguishes Islam from all other faiths. Without Jihad there is no Islam, and one who denies Jihad denies Islam itself. I am not at all exaggerating. I am stating the barest truth and thirteen and a half centuries' tradition of Islamic thought and practice bears unequivocal testimony to the truth of my statement. Jihad is the fundamental principle of life and the chief source of the moral, spiritual and political strength of Islam.

Europe was aware of this fact, and knowing this, ever since she began to break the political power of Islam and subjugate Muslim lands she has been carrying on a ruthless propaganda against Islam and done its utmost to convince the world that Islam was a bloody and barbarous faith unworthy of civilized humanity. Having broken our bodies they tried to break our soul and destroy that very source from which we drew our principal spiritual sustenance. This propaganda has been so virulent and so widespread, prosecuted as it has been through sermons, newspapers, magazines, novels, dramas, belle lettres, books of history and every form of literature, that the Muslim East itself began gradually to be ashamed of its faith and to apologize for that very thing which is the soul and essence of their religion. I cannot do better than quote the author on this subject. Maulana Maudoodi writes :—

European Propaganda

"The greatest of the lies that Europe has forged against Islam in the modern age to serve her own political purposes is the charge that Islam is a blood-thirsty religion which teaches the gospel of bloodshed to its followers. Had there been any truth in the accusation, it would have been preferred naturally at the time when the all-conquering sword of Islam was shaking this earth and the world had some reason to suspect that its victorious march was perhaps the result of a blood-thirsty teaching. But the amazing fact is that the charge was framed long after the sun of the glory of Islam had set and life was breathed into this deceiving phantasy at a time when the sword of Islam had been rusting for long, while the sword of its grandfather Europe was red with the blood of innocents, and when Europe was swallowing the weaker nations of the world as a shark swallows smaller fish. Had there been reason abroad, she would have asked what right those people had to prefer such a charge against Islam, who were themselves the guiltiest of all, who were themselves the greatest enemies of world-peace, who were dyeing the face of the earth red with blood and who were themselves destroying the peace and security of the nations. Or whether all those learned discourses and those researches in the history of the dead past had no other object than that of turning in the direction of Islam that wave of the world's wrath and hatred and scorn,

which her own slaughters were likely to move against her. But, by a strange weakness of human nature, the man who has been vanquished in the field of battle also begins to feel vanquished at school, and has not the courage to face even with the pen him from whose sword he has tasted defeat. It is for this reason that in every age the world bows before those opinions which proceed from the pen driven by the mailed hand. Europe had thus the completest success in throwing dust into the eyes of the world, and nations afflicted with a slavish mentality subscribed to Europe's interpretation of the Islamic doctrine of Jihad without inquiry and without thought and with a faith which perhaps they had never given even to divine revelation."

Its Effect in India

The same has been the case with the Muslims in India. The Martyr Sultan Tipu was perhaps the last Muslim in India who gave true expression to the doctrine of Jihad. Since then, the Musalmans have been busy apologizing for their faith and have written much to prove to the satisfaction of their non-Muslim rulers that they are not really so black as they are painted and that their religion teaches them submission and loyalty. One Punjabi Maulvi even issued a *fatwa* that Jihad was not lawful against the British and was rewarded with a few squares of land in the canal colonies. His adversary, Mirza Ghulam Ahmad, founder of the Ahmadiya movement, went one better and produced "divine revelation" to prove that God Almighty had abolished Jihad for good! He went far beyond India and threatened the Afghans, the Turks, the Arabs the Egyptians, in fact, the whole Muslim world, that they would all go to hell if they dared to draw the sword against the British. Service of the British was in fact made the corner stone of the new faith he preached.

No Shame and No Apology

Maulana Maudoodi is different from all these. His faith in Islam and the teachings of the Holy Quran is earnest and deep. He is not ashamed of his faith and does not see anything therein to apologize for, and the book under review is his protest against the apologists as well as against the European accusers of Islam.

Maulana Maudoodi's *الجهاد في الإسلام* is not the product of vain imaginings. It is a work of scholarship, based entirely upon the Holy Quran, the Holy Hadis, and the writings of ancient commentators and the ancient jurists of Islam. One has to read the book to realise the immense amount of labour that has been devoted to the task. In five long chapters (260 pages) he discusses the laws of Islam concerning Jihad and warfare. What is Jihad, what place has it in the faith of Islam, what is defensive warfare and what relation has Jihad to the maintenance of internal peace, in what circumstances does Islam permit what are called offensive wars, in what way are the sword and the propagation of Islam related to each other, and how are the Muslims to behave in time of war, towards the vanquished enemy, towards prisoners of war and after conquest—these broadly are some of the questions discussed in the first five chapters. These discussions bear evidence to a wide scholarship and the treatment is masterly.

But the author is not satisfied with this one-sided treatment only and proceeds in the sixth chapter to compare the teaching of Islam in respect of warfare with the teachings of other religions, Hinduism, Buddhism, Judaism and Christianity. He goes to the original sources and the discussion, which covers 108 pages, is scholarly.

The last chapter, 124 pages, deals with the modern laws of war and with European theories of international usage. The chapter is based on a close study of no less than sixty works in English and

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The Truth

MONDAY, JANUARY 13, 1936

A Voice from America

It was about seven years ago that the present writer propounded the thesis that the natural solution of the problem of India's emancipation from the foreign yoke and of its communal complications which stand like an insurmountable wall in the path of her political and economic progress is Islamization of the country, and that the one condition of the continued existence with honour of the Muslims in India was that they should adopt this solution as their political ideal and bend all their energies to its realization. The writer was then a new arrival in the country after many years' absence in the West, and he presented the thesis to the country with many misgivings and fears lest it should meet with public ridicule. But there was no ridicule, and the thesis met with the approval of many, though the many, in view of the vast numbers whose fate is concerned, were far too few. We are convinced that the ultimate goal of the country lies in its conversion to Islam. The Muslims can hope to live an honourable life in this country only if they try to reconquer India for Islam, and the greatest service they can render to India herself and thereby to the whole of Asia is that they should effect this conquest. With the present writer it is a dream, a mania, and one of the aims with which this journal has been started is to convince others of the sanity of this dream and of the urgent necessity that they should adopt it as their ultimate political goal and bend all their energies to its realisation.

But the theme is vast and so enticing for the present writer that he is very likely to let himself go and expatiate on it to the complete oblivion of other things. However, he expects to return to this subject shortly and write on it at some length. In the meantime, he begs to record, with a degree of pleasure which the readers can well imagine, the fact that away in the West, in the United States of America, a voice has risen proclaiming the same destiny for India and calling upon the Musalmans to rise to the height of the occasion and accept the gift that fates—the fates of history—are thrusting into their hands.

The voice is of Miss Katharine Mayo, the famous author of the unforgettable *Mother India*, who knows India so well.

Miss Mayo has written another book called *The Face of Mother India*. The book consists in the main of pictures of Indian life which are prefaced with forty pages of letterpress. It is a frank exposure of the deep chasm that lies between the Hindu and the Muslim. "As well sing lullabys to erupting Vesuvius" she begins, "as wisely forget, under Etna, that ever-impending fate, as attempt by any cajolement, any evasion or denial, to mask the fiery gulf that yawns between the Hindu and Islam." It was with deepest shame and sorrow that we read

one or two Muslim papers trying to cast ridicule upon Miss Mayo's thesis and pretending that there was no discord between the Hindus and the Muslims, and that the two communities lived in perfect harmony with each other. Nothing could be farther from the truth and nothing can beat the hypocrisy of the contention. It is a gross and a most shameful lie to contend that Hindus and Muslims are united. They are not and have not been these last fifteen years, or to be more exact, excepting the four or five years following the Lucknow Pact, since the day when the Hindus began to dream dreams of a Hindu India and resolved to overthrow Urdu, the *lingua franca* of India and the one visible symbol of cultural and political unity of the Hindu and the Muslim, and replace it with Hindi. And those who have eyes to see and brains to think with know that there is no possibility of the Hindus and the Muslims uniting to form one body-politic. Such a consummation is impossible and unthinkable, and the whole history of mankind cries aloud that it is unthinkable. Only lunatics or self-seeking deceitful politicians will contend that it is possible. Those among the Muslims who persist in thinking in this fashion should take note of the resounding challenge of the Hindu Pope, His Holiness Shri Jagadguru Shankaracharya, who declared at the Poona session of the All India Shuddhi Conference the other day that India was for the Hindus. Other communities were merely guests of the country of which fact they should be told and warned to *behave themselves as guests*.

But to return to Miss Mayo. She reveals herself in this book as a passionate admirer of Islam and thinks, as do all those who have cared to study the two religions, that Hinduism and Islam are antipodal. "The Muslim is the purest of monotheists," she writes. "He owns no two religions—one for the learned, one for the simple. No matter what his station, intellectual or social, he worships one God and Him only, Omniscient, Omnipresent, Omnipotent, First Cause, unbecoming and unbegot, Master and Judge of all creation; and the Ten Commandments of Moses are embedded in his law. The Hindu, excepting a few advanced theologians utterly aloof from and indifferent to the people, is the most elaborate of polytheists. He worships millions of gods, some by acts that are cardinal offences against any moral code of civilized humanity."

Miss Mayo has no doubt of the ultimate triumph of Islam. But she has fears, and in discussing the present British policy in India says something which the present writer had in his mind when he wrote his *Future of Islam in India*, but which he had not the courage to say. She lays her finger right on the sore when she says that "apace with the growth of the reforms Muslim peace has fled." And not only the Muslim peace; she could have said with perfect justice that peace has fled from India herself and for ever, never to return, so long as there are communities in India. Miss Mayo is right again when she says that the "ballot box"—votes, councils and the rest of it—means "slow effacement" to the Musalman, slow effacement because councils mean "voices" and not men or principles, and the Hindu voice being more numerous, the Musalman has no chance of being heard. Certainly, England of

not think of a more effective way of perpetuating India's thralldom than these councils. If the Englishman were not so selfish, if he did not regard himself as the world's divinely appointed policeman, if he really meant to help India and if he truly had the good of the world at heart, he would assist, or at least let, the Musalman wipe out Hinduism and unite the heterogeneous peoples of India into one nation—and of all faiths in India Islam is the only one that has the capacity in it to achieve that end—the only natural solution of India's problem. But the Englishman will not walk this way, and these thoughts lead Miss Mayo naturally to the despairing reflection, "If they cannot find help in Delhi, they will turn to Kabul."

At the end the brilliant American authoress sounds a terrible note of warning to the Muslims. The problem, she writes, "seems to threaten the overwhelming or, worse, the spiritual debasement of a simple, devout and brave people, a helpless and fiercely loyal people, to-day as ready, as Mahmoud of Ghazni was ready, as Joshua, Gideon and David were ready, to throw away life itself for the honour of the one God, the Lord God of Israel, acknowledged alike and above by them all."

Hark the terrible warning! It is the same thesis of which we have spoken above. Here is an opportunity. If the Muslims seize it, there is a glorious future for them and for the country which they claim to be their home and their motherland. If they let it pass, if they keep themselves tied to the apron-strings of the Hindu community or of the Government, a dreadful and a most ignominious fate is in store for them, 'slow effacement,' 'an overwhelming' and a 'spiritual debasement'. There is no other alternative; forces of life do not permit and history does not know of any other. You must rise to the crest or be damned for ever. You must seize the empire of India or die a shameful death. Sons of Islam! Rise and make your choice.

The Editor's Missionary Tour

The Editor regrets to inform his readers that for reasons which he is not free to disclose the proposed missionary tour had to be postponed for a few days. The change was made at the eleventh hour by telegram, when it was too late to reconsider the matter. We must confess that the new programme is extremely inconvenient to us, but we agreed to it in view of the fact that it gives more time for work, and the work is such that it must be done. The Editor will be away from Lahore for ten days. We are, therefore, issuing this double number of full 16 pages.

A reader has written to us to complain against the last double issue. The fact is that the press informed us rather late that they were going to have a number of holidays, so late indeed that it was with great difficulty that we could manage to put in four extra pages. The holidays were necessary because the men had been working at high pressure in spite of the Ramazan and

were in sore need of rest. The press was to reopen on the 30th and on that day the Editor was to leave Lahore. There were only two courses open to us, to have a double number or to omit one altogether, and we chose the first. No journal on earth can escape such eventualities, least of all one with a meagre reading public such as the Muslims of India can offer. It is a pity the average Muslim reader does not at all know how journals are run and what difficulties Muslim journals in particular have to face, and which non-Muslim journals never have to face.

Nevertheless, we are perfectly aware that we owe an apology to our readers, but we also think that it is absurd to make the apology, until the cause which necessitates it has been removed. And the cause cannot be removed for a few weeks yet. In the meantime, we can only say that we are making definite progress, and the day is not distant when the presence of the Editor at Lahore will not be so necessary for the regular publication of the journal.

Free Tabligh Literature Fund

We beg to announce that we have received three more contributions towards the distribution of free literature of Rs 12-10-0, Rs 3-10-0, and Rs 5. The former total was Rs. 135. The present total is Rs 156-4-0. The proposed booklet will be published on the Editor's return from his missionary tour.

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German, and they are works which are considered authoritative at European Universities. The book is certainly encyclopaedic in its range, though the treatment is not dry like that of an encyclopaedia. The style is vigorous and the language dignified.

I wish I could give some quotations to show the spirit in which the book has been written, but it is so full of wise, true and stirring sayings that I find it hard to make a selection. In one place the author explains why Jihad stands next only to belief in Divine Unity in the Islamic system of faith, and says: "The man who can tolerate evil for others will soon begin to tolerate evil for himself, and when his toleration attains to such a degree, he brings upon himself the Divine sentence of abasement. He then loses all sense of humanity and pride." At another place he writes: "The Quran points to only two roads, the road of honour or the road of death. A third road, that of life with dishonour, it does not recognise." Again, "When the call to arms is sounded, willingness or unwillingness to answer the call becomes the mark of belief and unbelief." It is difficult to single out passages where every page is crammed with wise sayings. I think it will be a great service to Islam to have the book translated into English and published extensively.

A Difference of Opinion

I have derived immense pleasure and profit from the study of this book and agree with the author throughout. Only in one place I beg to differ from him. There is no doubt that one consequence of the conquests of Islam in Egypt, Syria, Mesopotamia and Persia was the liberation of many nationalities from the crushing oppression of Roman and Persian despotisms. But it would be extremely difficult to maintain the

thesis that those wars were undertaken for the express purpose of liberating those peoples. I do not know of any Muslim or non-Muslim author who has given any rational and acceptable account of the origin of those wars. I have only hinted at the true causes of the wars in my essay "Muhammad the Prophet" and can do no more than repeat the hint here, leaving its fuller treatment to my proposed work on "Abu Bakr and Omar," which I hope to be able to publish next summer. To my mind, historians make the basic mistake of searching for the causes of those wars just in times when the wars were actually being fought, whereas the true causes lie in the historico-geographical forces which had been in operation for centuries before Islam and which came to a head with the birth of the Arab nation under the banner of the Great Founder of Islam. Forces of history and geography are far superior to individual wills, and with the most pacific intentions in the world Muslims could not avoid fighting. In order to secure peace and maintain their integrity against foreign aggression, it was necessary for them to settle terms with their mighty neighbours. When a new nation rises by the side of old-established imperial powers, wars become inevitable, until either the older empires crush the upstart nation or learn through defeat to make room for it and to respect its integrity.

Islam in Poland

(By E. Babgat)

The Polish nation arose out of Slavonic tribes on the territory between the Baltic and the Carpathian Mountains, between the Elb and the San. Its early history has sunk into oblivion. The tribes lived in patriarchal conditions. During the 10th, 11th and 12th centuries various Christian princes ruled over the country. Towards the middle of the thirteenth century a horde of Tatars under Prince Batu Khan invaded Poland. In 1397 Timur-Lank marched on to conquer the Tatars who were dominating Poland at that time. The Tatar ruler Tochtamish took refuge with some of his tribes in Lithuania. As Timur Lank returned to Turkestan, the Tatar Tochtamish came back to Poland, but left behind him in Lithuania some Tatar tribes which settled there definitely. The Muslims in Poland thus belong to the old Tatar kingdom which was established for a long time in Russia and Poland. These Muslims have been in Poland since the 14th century. They embraced Islam at a great speed as evidenced by old records. For when the descendants of Dzikiz Khan conquered vast territories in eastern countries, they were at first pagans, but when they came into contact with Muslims and the Muslim religion, they soon embraced Islam. In consequence, they brought Islam to the invaded countries in the West (Europe) too.

The settled Tatars were excellent warriors and were culturally and socially far more advanced than pagan Lithuanians. They propagated Islam and through marriage with Lithuanians the children were brought up as Muslims.

During the sixteenth century there lived in Poland more than 100,000 Muslims, but a large number emigrated later to settle in Turkey. And the World War brought about a great diminution in their number, for the Eastern front was mainly in the localities inhabited by the Muslim communities. A large number of them suffered seriously from the ravages of war.

Present Conditions

At present the number of Muslims in Poland and Lithuania is about 12,000. They live mainly towards the northern part of the country. In the villages they work as farmers, gardeners and peasants; some of them work on tanning hides, others are small land-owners. A good number of them are attached to the army as they are renowned soldiers. The number of Muslim soldiers and officers in the Polish army is gradually increasing. During the Polish wars of independence the Muslims contributed largely towards the ultimate victory. They had their special division in the army. This fact endeared the Polish Muslims to their fellow-countrymen: they have been recognized by the government as very good patriots and they enjoy an admirable tolerance and sympathy extended to them by the Polish government. Thus in 1925, through the initiative of the government organization of the Muslim community took place, the Muftiate of Poland was established and Muslim education was reformed. The Mufti and the Imams are paid by the government which also aids the Muslims to rebuild the ruined mosques and to erect new ones.

The Muslims live in about 20 localities. They possess 16 mosques; two new mosques are being built, and a principal mosque is to be built in the capital, Warsaw, when all necessary funds will be ready.

The President of the Muftiate is Mufti Dr. Jakob Szybkiewicz who has his headquarters at Wilna. He is devoting his energy to the Muslims in Poland, working to raise their standard culturally, religiously and socially. He is the author of several books in Polish language on Islam (the Polish Muslims have forgotten their ancient tongue and adopted the Polish language). He is a master of several European and Oriental languages, has toured the Near East and taken part in various Muslim conferences. He was a prominent figure in the Muslim Congress of Europe in Geneva and was elected one of the Congress Vice Presidents.

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has also many Buddhists. The Christian faith has also made some headway, so Islam can undoubtedly win adherents if it is presented in a proper manner in up-to-date language. Muhammad said: Love of one's country is part of religion, and the Japanese today echo these words, for no race is more patriotic.

Islam in Manchukuo

Not only in Japan, but in Manchukuo, Muslims exist. It is said that no less than 3,000,000 Muslims live to-day under the Emperor of Manchukuo, and these include thousands of Muslim exiles, who have fled from persecution and massacre under the Soviet regime. Harbin to-day is practically a Russian town, with its own newspaper and councils. The Muslim paper is widely circulated, and goes to Japan and other lands where Russian and Tatar Muslims live in exile to-day. We must, therefore, ask our brethren to come to our help with attractive literature, and armed with this, we can carry the message of Islam to the teeming millions of the Isles of the Rising Sun and the mainland, which is so influenced by Japan to-day.

The Progress of Islam In Japan

(By a Japanese Muslim)

The Land of the Rising Sun is a land of colour and happiness, and the people are devoted to the person of their Emperor. Japan has not ceased to adapt herself to everything which modern civilization has to offer, but retains her own identity nevertheless. Many Japanese are in China, and it was there that some of them came into contact with the faith of Islam, and made it their own. These number about 300, and have retained their distinctive Japanese names.

In Tokio, the capital of Japan, there is a Muslim Seminary, run by exiles from Soviet Russia, which is under the care of Imam Mohamed Kurbangali. The seminary is frequented not only by the Tatar Muslims, but by the Japanese also, and the children are taught Japanese and Turkish, and have attained a marked proficiency in English also. English is the second language of Japan, and is taught at universities and schools alike. The Tatar Muslims are most progressive, and brought with them in their exile many of the Muslim books of Russia and Turkestan, printed in Turkish, which are indeed excellent literature. Some of these have been translated into the Japanese tongue. On Fridays, the school serves also as a mosque, and congregational prayers are led by Imam Kurbangali. Dr. Khalid Sheldrake and Mr. Simpson during their tour of the Far East visited this Seminary, and were received warmly. These exiles from their own land have been received very kindly by the Japanese Government and people and have settled down to various occupations, and many have opened shops which are patronized by the Japanese and foreigners alike. Tokio is a very fine city, with modern buildings, electric trains, splendid roads, and abounds in places of amusement, for the Japanese love plays, and the picture palaces of Tokio, which show English and American films, are crowded at every performance. The Imperial Hotel is unique in design, and has been built specially to stand earthquake shocks, which are so frequent in Japan. It may interest some of my readers to know that two cafes in Tokio are known as "The Koran" and "The Mosque," one having the Crescent and Star in neon lighting outside, the other being in Saracenic style resembling the exterior of a mosque. Baseball matches take place every week, for the American game is much loved in Japan. Mr. Iwas T. Sakuma has written several books in the Japanese language, and has recently written a "History of Islam in Japan," which has been published in Tokio, and has a good sale. It may surprise my readers to know that the principal newspaper in Tokio is the "Nichi Nichi," which is in the English language, as also is the "Mainichi," the leading paper of Osaka, the "Manchester of Japan."

The Kobe Mosque

Kobe is the great seaport in the Inland Sea, and here we have many Muslims of different races. The majority are Tatars, then come Indian merchants, who have made their home in Japan. The Indian community has a fine club in

Kobe, which is fitted up splendidly, and it is here that the Indian merchants go in the evenings for recreation. For a long time the Muslims had the idea of a mosque. Imam Shamguni, the popular Islamic leader in Kobe, not only acts as Imam, but this learned Tatar also conducts the Muslim school. Plans were made for the purchase of a site, and thanks to the energy of Mr. Boshia necessary funds were collected, and the site purchased. Mr. Boshia is a man of energy, and he visited India, interested merchants in Calcutta and Rangoon in the scheme, and at last was able to announce that the sum required was ready. A model of the proposed mosque was prepared and approved, and in 1934 the work of construction commenced, permission having been obtained from the Ministry of Education, which, in Japan, controls all religious affairs. The opening ceremony of this the first Mosque in Japan was a happy and historic event, and Japanese, Indian and Tatar Muslims assembled in numbers, together with Japanese Government officials. We are happy, therefore, to have the first mosque in Japan in our City of Kobe.

The Tatar Muslims have two societies in Kobe, one the General Assembly, and the other the Young Tatar Muslim Association, for they believe in encouraging the youth of Islam to take its share in religious and social life. The Tatar women are as active as their menfolk in every way, for they have always been free, and not restricted in any way.

Great Demand for Literature

The great need of the Muslims in Japan is up-to-date Islamic literature, especially in the English language. Unfortunately some of the religious journals which reach Japan are quite unsuitable to the progressive thought of the people, and they do not care to circulate this archaic and sectarian literature. In Japan the very best of English and American literature is obtainable to everyone, and therefore any Muslim journals or magazines must be equal to those produced by other religious bodies, and by secular publishers. The Japanese are a very intelligent race, and can only be influenced in thought by literature of the right type. It is useless to send to them the old type of religious periodical, but something new and attractive will win many readers. Journalism is quite Twentieth Century in Japan, and the newspapers are comparable to any produced in other lands. Among the Tatars there is a good demand for books in Turkish, for that is their language. The theological books in Turkish, produced at Kazan and other towns in Russia, are quite modern in style and language, and have greatly influenced the thought of the Tatars, who are a very progressive race. Thus we can hope for a larger community of Muslims in Japan on the advent of the proper type of book and magazine. The Japanese are a most tolerant race, and worship their Emperor as a descendant of the Sun of Heaven. The majority of them belong to the Shinto faith, but Japan

(See page 6)

Intellectual Achievements of Early Muslims

(By Maulvi Abdul Karim, M.L.C.)

It is now an undisputed fact that the early Muslims made incomparable contributions to the culture and civilization of the world. Far from proscribing free thought and enquiry and placing any ban upon the cultivation of science, as early and mediæval Christianity did, Islam gave it a tremendous impetus by making it a part of religion itself. A Muslim was enjoined to look upon the universe as an expression of the God's attributes, and he had to explore it and utilise its objects for the service of mankind as an item of worship of their Creator. It was this religious stimulus to scientific research that particularly impelled the early Muslims so zealously to exert themselves for the advancement of science. A detailed account of their numerous scientific achievements would fill many volumes. The more the world advances in civilisation, the more will their inestimable services to humanity be realised and appreciated.

The World Enlightened

History bears witness to the fact that it was Islam that raised some of the most backward nations to the highest pinnacle of moral and material progress. Wherever the Muslims conquered a country, instead of slaughtering the vanquished, as was done by the Israelites of old, they gave them new life, inspired them with lofty ideals and raised them to a high level of civilisation. Thus, indeed, were many savage tribes transformed into civilised people. To whatever land the Arabs migrated they made it their home: they absorbed the culture of the conquered people and they did their best for the intellectual, moral, and material improvement of the land of their adoption. The people to whom the later intellectual development of the Muslims was due were, for the most part, not Arabs but descendants of those who had adopted the faith of the conquerors. Wherever the banner of Islam was carried, remarkable centres of learning sprang up in no time and produced illustrious men in the fields of literature, arts, science and industry. Thus Damascus, Cordova, Granada, Baghdad and Cairo became, from time to time, reputed centres of Muslim culture and held aloft the torch of light and learning, art and science in Asia, Europe and Africa, at a time when the West was sunk in ignorance and superstition.

Europe's Debt to Islam

Europe's indebtedness to Islam for her scientific progress is much greater than she cares to admit. She remained barren of all progress as long as she was under the heel of the Church. Even the intellectual development that had taken place among the Greeks and Romans disappeared under the persecution of the Church. During the centuries of moral and intellectual stagnation in Europe, it was the Muslims who led the vanguard of intellectual progress in the world. There was a time when learning in Europe could be obtained only through the medium of the Arabic tongue. The very Renaissance, that awakened her from her long lethargy, was brought about by the impact of Islamic culture and learning. But for the conquest of Spain by Muslims who knows how long she would have remained in that savage condition? All her later achievements in the domain of science, art and learning owe their inspiration wholly and solely to the influences that emanated from Muslim Spain and penetrated the rest of the continent. All knowledge, whether of Astronomy, Mathematics, Physics or Philosophy, of which later on the Europeans made themselves masters, was originally derived from the Saracenic schools. Besides, there has been hardly any reform, religious, social or political, from the time of Martin Luther to that of Lenin, which does not bear the stamp of Islamic influence. Draper has very truly said, "In whatever direction we look we meet in

various pursuits of peace and war, of letters and science, Saracenic vestiges."

Dr. Campbell, a reputed British scientist, in his book "Arabian Medicine" writes, "When Europe was lying torpid in the depth of intellectual obscurity and gloom in the dark ages, culture and civilisation were spread in the Islamic States under the high patronage of the Caliphs of Baghdad and Cordova, and at a time when the Barons and Ladies of Mediæval Europe could not even sign their names, almost every adolescent boy and girl in Islam could read and write freely and with ease."

In his famous "History of Human Society", Professor Frank Blackmore of the University of Kansas writes, "In every country that was conquered, the first duty of Islam was to build a mosque in which Allah would be worshipped and His Prophet honoured. Attached to this mosque was a school where people were taught to read and study the Koran. From this initial point they enlarged the study of science, literature and art, and through the appreciation of these sublime things, they collected the treasures of art and learning wherever these could be found. From imitation they passed on to the great field of creation, and great advances were made to the sum of human knowledge. Schools were founded, great universities established, and libraries were built, which laid the permanent foundations of knowledge."

Progress in Sciences

The Muslims made phenomenal progress in science in a wonderfully short time. They visualised, thirteen centuries ago, many things which are being discovered today. They explored and exploited the potentialities of objects which were unknown and unthought of since the creation of the world. In fact, there was hardly any conceivable subject to which they did not give serious thought. They made most important discoveries in Chemistry, in Astronomy, in Mathematics, in Medicine. They specialised in History and Geography. They initiated and developed the study of political Economy and Sociology which were unknown sciences till then. They made valuable researches in Zoology, Geology and Botany. Muslim students accompanied by artists, travelled far and wide to study various varieties of vegetation, which were minutely described with the pen and the brush. Alherin, a renowned botanist travelled to and fro in India for forty years collecting materials for his studies. Besides, Muslims investigated and wrote on various other subjects such as Navigation, Agriculture, Irrigation, Gardening, Statistics, Chronology and Topography. Even Aviation, the latest achievement of Europe and an early wonder of the twentieth century, was not left untried. The first two martyrs to the conquest of the air were Muslims. In the reign of Khalifa Al-Mamun, an engineer named Abdul Qasim made an aeroplane but crashed when flying and was killed.

In the eighth century, the Abbaside Khalifas established the famous academy of Baghdad, where were translated the works of the renowned mathematicians Euclid, Archimedes and Apollonius, of the astronomer Ptolemy, and of the naturalists, Hippocrates and Diomedes. In this and other Muslim centres of learning Greek culture was kept alive at a time when outside Byzantium, it had no abiding place in the non-Muslim world. Many were the libraries, observatories and laboratories that were established by Muslim kings. In the library attached to Bait-ul-Hikmat, (the abode of learning,) a remarkable university founded by Khalifa Harun ur-Rashid, there were many hundred thousand Sanskrit, Greek, Coptic, Chaldean, and Persian Books besides those in Arabic. Khalifa Al-Hakim's library was so extensive that its catalogue ran to forty large volumes.

Chemistry

Modern Chemistry, as Humboldt rightly says, was "admittedly the invention of the Muslims", whose achievements in this sphere were of unique interest. They conclusively proved the worthlessness of ancient Chemistry. They found out the chemical affinities of mercury, lead, copper, silver and gold and knew the chemical processes of oxidation and calcination. A number of words such as alembic, alkali, etc., were derived from Arabic. Juber bin Hayyan, known as Geber in the Western world, wrote some five hundred treatises on Chemistry. He discovered, for the first time, nitric acid, sulphuric acid, aqua regia, silver nitrate and several other compounds. The Muslims were the first to teach the world distillation, filtration, crystallisation, etc. They knew how to change a liquid into vapour. It was in Muslim Spain that Chemistry was first established in Europe, and it would have reached its zenith there had the Muslims not suffered the disastrous defeat at Poitiers. Jildaki was the last great Muslim Chemist. He died in 1361 A. D.

Astronomy

The Muslims may be said to have written their names on heaven itself. They identified and classified a large number of stars in their observatories. They made wonderful discoveries concerning the movements of the solar system and other astral bodies. They ascertained the size of the earth, the variation of the lunar latitude and the procession of the equinoxes. Averoes (Ibn-i-Rushd) discovered the sun-spot. Al-Hazan (Abul Hasan) discovered atmospheric reflection; Al-Maimun determined the obliquity of ecliptic. Ibn-i-Junus, Nasiruddin Yusi and Alberuni constructed astronomical tables of great value. Alberuni's tables were translated into Latin and formed the basis of astronomical study in Europe, whither that science was introduced by translations of the works of Muhammad Farghani. Abu Junas and Al-Batan were two of the greatest Muslim astronomers. It was the Muslims who first built observatories in Europe and invented the telescope, the compass, the pendulum and many other useful astronomical instruments. The most famous of the many observatories in the Muslim Empire was that at Marighana near Taurus built in 1259 A. D.

Mathematics

Almost every branch of higher mathematics bears the impress of Muslim genius. Many were the improvements that were effected by the Muslims in this important subject. The Arabic numerals, the decimal system and the art of figures, which Europe got from the Muslims, gave great impetus to learning. By means of these the Muslims led the world in Astronomy, Mechanics and Mathematics. Algebra, Statics, Conic Sections and other branches of applied mathematics are amongst Muslim inventions. In Geometry the Muslims were the first of all nations to translate Euclid and use it. It was not properly translated in any European language till the sixteenth century. The Muslims for the first time applied Algebra to Geometry. They discovered equations of the second degree, and developed the theory of quadratic equations and the binomial theorem. They invented Spherical Trigonometry and by introducing the use of Sine and Cosine, they made great contributions to the science of surveying and astronomy. The Muslims were the first to use instruments of precision for the measurement of time by the use of the pendulum and the measurement of heavenly bodies by the use of the astrolabe.

Medicine

The father of the present-day European medical science was Avicenna (Ibn-i-Sina), a

world-renowned Muslim physician, whose *Material Medica* is still in vogue. Modern pharmacy is an institution of Muslim invention. Aven Zoor (Ibn-i-Zhar) was a great authority on pharmacy. He and others carefully studied the effect on the body of drugs obtained from various parts of the world and discovered many remedies. The Muslim doctors were the first to use anaesthetics. Al-Bucasis of Cordova was an expert surgeon of world-wide reputation. There were renowned surgeons, opticians, dentists and specialists in female diseases, many of them experts in their own branches. The science of optics owes much to Muslim research. Al Hazan, the author of *Optical Treatises*, who understood the weight of air, corrected the misconceptions of the Greeks as to the nature of vision, and demonstrated, for the first time in history, that the rays of light come from the external object to the eye, and not from the eye itself, impinging on external things. He shows the retina as the seat of vision, and proved that impressions made upon it were conveyed along the nerves to the brain. He discovered that the refraction of light varied with the density of the atmosphere and *vice versa*.

In Baghdad, at one time the capital of the Muslim world, there were no less than 860 doctors of different classes, each class of whom made one particular branch of medicine their special study. Doctors as well as chemists had to pass an examination in order to obtain a licence to practise. There were hospitals throughout the wide Muslim empire, and for each disease there were separate wards. All classes of people, irrespective of their creed, caste, colour and country were freely admitted to these hospitals.

Geography and History

There are in Arabic many immortal works on Geography, which minutely describe all kinds of phenomena. The spherical shape of the globe was demonstrated by the Muslims at the time when the scientists of priest-ridden Europe emphatically asserted that it was flat. The great historical achievements of the Muslims are too well known to require detailed mention. They produced several thousand books on history ranging in magnitude from one to eighty volumes. To sum up for about one thousand years the Muslims made history; they held aloft the torch of light and learning and spread knowledge and culture throughout the world. But for the vast intellectual heritage bequeathed by them to the peoples of the West, it would not have been possible for them to make the immense progress they have now made. The Muslims were in the vanguard of the world's advancement as long as they were true to Islam and faithfully followed the lofty injunctions of the Holy Quran and acted up to the Islamic principles of life. Their downfall commenced as soon as they became remiss in their loyalty to the lofty ideals of Islam. With the Western people the reverse has happened. They were not able to make any progress worth the name as long as they were orthodox Christians; it was only after they had shaken off the iron grip of Christianity that they could make any appreciable advance in science and civilisation. In the one case the influence of a peaceful and progressive religion and in the other the effect of the disappearance of religious fervour and the presence of materialistic greed are clearly observable in the history of their respective achievements. The pre-Islamic religions confined their operation to the moral aspect of human nature, and almost altogether ignored its worldly aspect. But Islam in addition to morality laid much stress on the practical aspect of man's everyday life. Under the inspiration of Islam, the chief mission of which is the service of humanity, the Muslims attended to such useful subjects as were calculated to contribute to the material welfare of mankind. Realising

that man's material progress depends upon his mastery over nature, they devoted themselves to the development of useful sciences such as chemistry, astronomy, medicine, agriculture, irrigation, navigation, etc. Had the idea of man's capabilities to harness the forces of nature to the service of humanity dawned on the human mind before the Holy Prophet of Islam taught it, the immense potentialities of nature would have been utilised for the welfare of mankind long before the promulgation of Islam.

Islam Christianity and Civilization

Most of the outstanding achievements of the people over whom religion has little influence and who are guided more by the fear of man than by the fear of God, have been in the domain of arms, ammunitions, explosives, poisons—of death and destruction rather than of peace and construction. Had their religion had sufficient influence over them, the followers of Christ, who enjoins the turning of one cheek if the other is struck, would have never been so eager for the invention of all sorts of death-dealing instruments.

After the enjoyment of power, wealth and supremacy for about a thousand years, the Muslims became enervated and luxury loving, and a sort of blight fell upon them. Spiritual stagnation and intellectual sterility soon followed as a natural consequence. This has always been the case with other religious communities also. The Muslims themselves, and not Islam, are to blame for this regrettable check on their progress. A glance at the condition of the world before and after the promulgation of Islam would convince one of what it is capable of accomplishing. The decadence of the Muslims must not, therefore, be ascribed to their religion. It would be a great injustice to Islam to judge it by the life led by its present-day followers. True Islam, which is life and light, is very different from what goes by its name today—a bundle of dead rites and meaningless rituals.

It is, however, gratifying to note that Muslims are at last realising that they have left the essentials of their noble religion and are now engaged in controversies over mere trifles—unimportant details of rituals and ceremonies. I have no doubt that true Islam will again assert itself. Signs of Islamic renaissance are already visible all over the Muslim world. Movements pregnant with great possibilities are afoot in Turkey, Persia, Arabia, Egypt, Afghanistan and other Muslim countries. May God revive the glory and progress of Islam and enable the Muslims soon to shake off the languor and lethargy that have come upon them and to take their rightful place in the progressive movements of the world. Amen!

BRITISH MUSLIM SOCIETY.

Another Version of President's Resignation.

Headlines in the London daily newspapers proclaiming that police were called to a meeting of Moslems at which Sir Hubert Stewart-Rankin resigned from the presidency of the British Moslem Society created a sensation in Indian circles in London. Sir Hubert was only recently elected to the office of president in succession to the late Lord Headley.

The cause of the trouble was a resolution which, it is stated, Sir Hubert wished to move from the chair to the effect that the British Moslem Society should have nothing to do with the Ahmadies and that a declaration of policy should be made accordingly.

A version of what occurred at the meeting was given to a representative of the *Statesman* by Mr. A. A. Puri, secretary of the society. He said that the meeting was called at Sir Hubert's suggestion to enable him to move a resolution regarding the policy of the British Moslem Society, but from the outset Sir Hubert's manner and tone offended the gathering. Thus, when he was about to move his resolution, there was a universal demand that he should vacate the chair while doing so.

President Resigns.

Finding himself helpless (continued Mr. Puri), Sir Hubert left the meeting, declaring that he would have nothing more to do with the Society. Mr. Bukhari was then elected chairman of the meeting, which proceeded to pass a resolution condemning the action of Sir Hubert and accepting the resignation, which he had verbally tendered. The meeting then discussed the creed of the Society and unanimously decided that it was open to all Moslems as members and to non-Moslems as associate members irrespective of sect or nationality.

The minutes of the previous annual general meeting were rescinded on the ground that they were *ultra-vires* which, added Mr. Puri, meant the collapse of the existing executive, and a commission of seven members was appointed to consider the re-organization of the Society, leaving the election of officers to a meeting to be called when the commission has completed its work. Mr. Puri disclaimed any responsibility for the presence of police in the vicinity.

Sir Hubert Stewart-Rankin as previously reported by Reuter told a Press representative that he resigned because he was an orthodox Moslem and not a sectarian. "I walked out," he is reported to have said, "because I was disgusted with the whole lot of them."

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REVIEWS

1. **The Servant of Humanity**, quarterly. Yearly subscription Re. 1-4-0, E-72 College Street Market, Calcutta.

The *Servant of Humanity* is the quarterly English organ of the Khadem-ul-Ensan Society, its monthly Bengali organ being the *Moazzin*. The Society is a philanthropic association which gives medical aid, dispenses clothes and food and renders other humanitarian services to the suffering humanity at times of epidemics, floods, earthquakes and other natural calamities, promotes education among the masses by establishing day and night schools and orphanage schools, maintains libraries and reading rooms, trains Imams for mosques, discourages extravagant customs and superstitious practices, establishes gymnasia for physical training, fights beggary and idleness and assists beggars and the unemployed to enter small trade or take up useful handicrafts such as pottery-making, carpentry, masonry, tailoring, tanning, etc., etc., encourages cottage industries, sanitation and hygiene, and co-operative credit and marketing among the peasantry, and renders a multitude of similar services. The Society was established in 1928 and has already won widespread recognition for its wonderful work from public men, both Muslims and Hindus, as well as from the Governments of Bihar, Bengal and Assam. It did excellent relief work in Cachar during the flood in 1929, in Tippera at the time of famine in 1930, in Mymensingh during the distress in 1930, in Pabna and Faridpur during the flood in 1931, in Midnapur at the time of flood in 1933, in Muzaffarpur and Darbhanga, Bihar, in connection with the earthquake in 1934, and in Tippera at the time of flood in 1934 and in other places at the time of flood, tornado and epidemics, etc., in different parts of the country.

The Khadem-ul-Ensan Society is founded on the true Islamic principles of charity which makes no distinction of caste or creed and gives succour to all sufferers without inquiring into their religion. It is without doubt the only society of its kind among the Musalmans in India, and deserves the support of every Musalman. We would very much desire that similar societies were established throughout India. The reviewer pays willing homage to the self-sacrificing zeal, humanity and vision of the Founder-Secretary Mr. Sved Abdur Kabb and his fellow-workers who dreamed the dream and have translated it into an actual fact.

The Society's quarterly journal "The Servant of Humanity" is well-conducted, and commands the co-operation of a number of scholarly contributors. Among the English monthlies and quarterlies conducted by the Muslims in India it is certainly the best we have come across so far.

2. **The Shubban's Voice**, monthly. Yearly subscription Re. 1, Bombay.

The *Shubban's Voice* is the organ of the Jamiat Shubban-ul-Mushlimeen, Bombay. The Jamiat claims to be affiliated to other Jamiats of the same name in Cairo and Baghdad, and there is no doubt the youth movement is growing in Arab lands and is full of promise for the future. The Jamiat aims at promoting brotherly feelings among the Muslims, creating interest for Islamic literature and fighting social evils among the Musalmans. It maintains a reading room and a library, arranges for lectures and debates and social gatherings, encourages love of sports among Musalmans and maintains a cricket club for the purpose. In a city of self-engrossed and semi-illiterate Muslim capitalists like Bombay, the formation of such a society is a step in the right direction. In Bombay communal groups such as Bohras, Memons, Khojas, etc., have

a tendency to live separate lives of their own. One good feature of the Jamiat Shubban-ul-Mushlimeen is that it brings young men of all these communities together and thereby helps to remove their communal estrangements and to promote among them the consciousness of being members of the same body-politic of Islam. The Jamiat has certainly a very vast field of useful work before it.

But we cannot say much for their journal. No doubt, it is printed on expensive paper. As it seems to have wealthy patrons and manages to secure quite a number of advertisements, it should have no anxiety on the score of finance. But its English is execrable, and in the four numbers we have examined, with the exception of two articles, one original and one reproduced from some other journal, we have not found a single article which could be said to be worth the ink which has gone to its printing. The journal does not speak much for the Muslim intelligentsia of Bombay.

3. **The 'Id Special of the Mussalman**, Bow-Bazar Street, Calcutta, 8 annas a copy.

The editor of this journal, Maulvi Mujib-ur-Rahman, is a veteran journalist and his journal the *Mussalman* is the oldest English Muslim weekly in India. The 'Id Special of the *Mussalman* under review is a beautiful production. In addition to a number of delightful poems and interesting articles of Islamic and general interest, all of which are worth reading and preserving, it has three beautiful pictures, one a glorious piece of art, and the other two of Kemal Atatürk and Reza Shah Pahlavi, while the frontispiece is a beautiful picture of a castle-mosque of Cairo. It is in every way an excellent production worthy of any old-established publishing house.

4. **The 'Id Special of the Hanafi**, Buddha Ostagar Lane, Calcutta.

The 90 large-size pages of this special number of the *Hanafi*, besides two art reproductions in colours, contain a wealth of stories, poems and informing articles and a number of quips and cartoons. Quite a number of poems and stories are by ladies. But it is well to warn readers in North-Western India that the journal is in Bengali from the first page to the last.

5. **The Salnama of Adab i Latif**. The Punjab Book Depot, 5 Lower Mall, Lahore. Price Re. 1.

Urdu journals are becoming very artistic, especially in the design of their jackets and of course in having a number of colour pictures. But the publication under review goes one better and has bestowed much care and expense on its calligraphy. Almost all the leading Urdu writers are represented in its 200 pages, and the variety of the content is not small. The poems, articles and stories are as interesting as can be found in any other journal. The journal also seems to specialise in *Allamas*. There are no less than four mentioned on its pages. We are afraid the title will end in becoming an abuse presently. Or has it already become one? But for these *Allamas*, the *Annual* is a very commendable production and worth the money.



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THE ORIGIN OF THE SIKHS

A Questionaire

To the Editor of "The Truth," Lahore

SIR,—In the interest of history I am anxious to know about the following. Some interesting facts have come to my knowledge and I wish to compare these, with the information which any well informed person could give to throw some light on it

The questions are as follows :—

(1) In what period did our good neighbours the Sikhs start to be called Sikhs and form a separate religious community?

(2) Was Baba Nanak Sahib a Musalman? What do his teachings reveal?

(3) Are there any sermons by Musalman followers of Baba Sahib in the Granth Sahib?

(4) Is the word *Sikh* a Hindi word, or does it belong to some other language? Some say that it is an abbreviation of *Singh*. But the abbreviation of *Singh* is *Simh* and not *Sikh*. *Sikh* is a different word. If it is not a Hindi word, it must be of some other language. Could some one throw some light on the matter?

(5) How is it that some religious ideas which are not taught in the Granth are practised by the Sikhs? The Granth Sahib does not say anything about burning the dead. Why do the Sikhs burn their dead then? The Granth is silent on many other points relating to one's personal relations and social duties. Wherefrom does their code come?

(6) Is not Sikhism a part of Hinduism, leaving aside the doctrine of the unity of God?

I shall be grateful if any reader of "The Truth" threw some light on the subject.

"STUDY"

A Reply

The Truth—The word *Sikh* is pure Punjabi. Its modern Urdu form derived most probably from Hindi is *seekhna*, meaning to learn, and *Sikh* means a disciple. It has no connection whatever with *Singh* or *Simha* which is Sanskrit and means a lion and has been used in personal names from very ancient times. Before the time of the tenth Guru Gobind Singh, the word was not at all used in their names by the Sikhs who bore the common Hindu names.

It is also not certain when the Sikhs began to use this nomenclature. It was the sixth Guru Arjun Dev—or was it his father Ramdas?—who first organised the Sikhs into a separate religious community in the reign of Akbar.

Baba Nanak

Baba Nanak was a faqir, most probably a Muslim faqir, who spent the major portion of his life in close association with Muslim faqirs. There is no doubt that he had been the disciple of a Muslim faqir. But it is probable that like all faqirs he did not attach himself to any community. Doubtless, he broke off completely from Hinduism and denounced its doctrines, religious practices and social usages. Also, he never tried to found a new sect or any order of disciples. In short, he was a faqir who made no claim whatever to being the founder of a new religion. As usually happens in such cases, the

disciple most closely associated with him became his *Khalifa* or *Sonjadanashin*, and it is the khalifa who lays the foundations upon which later generations build the edifice of a religious system. There is a tradition among the Sikhs that at the death of Baba Nanak there was a dispute between the Hindus and the Muslims about the disposal of his dead body, the former claiming that he was a Hindu and the latter that he was a Muslim. But the body disappeared of itself, so that both the disputants were baffled. Sober history, however, dismisses such miracles without a word and must conclude that true facts concerning the death and burial (or cremation) of Baba Nanak were not known even to the earliest compilers of Sikh histories, and these histories concern themselves chiefly with miracles. In fact, Sikhism steps into the light of history only with the fifth Guru.

The Granth Sahib

The Granth is not the composition of any one man. Its composition began with Nanak and ended with Arjun Dev who prepared the final edition. It is a collection of hymns and homilies, some of them are original compositions of the Sikh Gurus, but the major part are translations from the writings of Muslim saints and poets. There are also some poems by Indian poets, Kabir, Tulsidas and others, some of which are in original Hindi.

The Granth is not a religious code like the Holy Quran and has no teaching to give on civil or criminal law, on religious doctrines, on social or domestic usages or even on common social morality. It is a collection only of hymns, of poems like the *kafis* of Bhulle Shah. This circumstance is enough proof that its compilers had no idea of making the book the basis of a new religion. The Gurus were Hindus in name, lived the life of Hindus and had matrimonial relations only with Hindus, and only Hindus became their followers. These followers were not "converted" to any new system of faith; they were only "disciples"—Sikhs—as men attach themselves to faqirs and saints, that is, not as 'converts' but only as an act of personal homage and to obtain spiritual blessing. Not being "converts" to any new system of faith, the disciples retained their former beliefs and social and domestic usages. The "conversion" made no change whatever either in their religious belief or in their moral outlook. Sikhism thus remained part and parcel of Hinduism. The tenth Guru Gobind Singh tried hard to wean his followers from Hinduism, but excepting the cultivation of hair, abstention from the use of tobacco and caps of all kinds, he does not seem to have achieved much, nor indeed had he any idea of what is called religious reform. Fighting rather than teaching religion was his real forte. So, to all intents and purposes the Sikhs have always been and to this day are Hindus. The only difference is that whereas the Hindus worship idols of stone, the Sikhs worship their book. It could not be otherwise, because the Sikhs until recently were an illiterate folk, and illiterates have no use for a book except to worship it.

The above is based upon *The History and Religion of the Sikhs* by Macauliffe. If any of our readers specialises in Sikh history, we would be grateful for fuller information.—Ed.

EDUCATION AND CULTURE

(By Maulana Hakim Abdullah Rashid Nawab Makki)

The system of education in vogue both in Muslim and non-Muslim schools does not meet the requirements of true education. The real aim of teaching is to create love of learning, as knowledge is the ornament of human society and food for the mind. Education is the other name for gaining knowledge about the secrets of nature. The purpose of the action of every part of our body is to know, learn and understand. Man continues learning till he dies, and even on his death-bed he cannot claim that he has mastered everything. In spite of all the progress the world has made in the various sciences, our knowledge of nature remains incomplete. In fact, the more we learn the more have we to confess that there are vast domains of nature which yet lie unexplored, and the scientist feels that his knowledge is but an atom before the sea that remains yet uncharted. To claim that one knows all there is to know is only another way of confessing one's ignorance. One must, therefore, go on trying to perfect one's light as long as one lives.

Schools are opened to create a taste for learning, to educate the young, to allow the mind full and free growth, make the students rational and critical, encourage in them self-exertion and create initiative in them. The schools of to-day claim to give a liberal education, but the fact is otherwise. Every school now is a machinery for imparting the rudiments of knowledge, in which students have no chance of developing their individualities. Their reasoning is dulled and they are deprived of all initiative.

Real education frees one's mind from the fetters of prejudice and makes it a lover of truth and justice. Liberty should be exercised in every walk of life. Its absence divides the people into sections and factions, which injure the ideal of truth and justice. This ideal could be attained in liberal institutions, which are free from all unhealthy restraints, and every individual should feel honour-bound to maintain the ideal. Such institutions which elevate the community and enlighten and refine it must be a source of pride to the entire nation.

Blessed are those nations that make life synonymous with sacrifice, that believe that a life, short though it be, but crowded with deeds of honour and glory, is a thousand times preferable to a life of drudgery and dishonour. The seed of a nation's welfare needs the nourishment of national sacrifice and not mere pious prayers.

The Mother's Lap

Pious aspirations do not help a nation. Before sending the children to school they need some training at home. They need a training which is available only in healthy homes. Unfortunate are those children who have been denied this opportunity. Sterling virtues should be cultivated first in the home and that from very early childhood. If the root is not strong, the tree will not bear good fruit. Our time is precious, but the most precious part of it is our period of training. Mother's lap is the child's first school. There he takes his first lessons, and these lessons stand by him throughout life. So it is very essential that this first school, the home, should be a very clean and

healthy place. It is the duty of every parent to create a healthy atmosphere for the child and surround him with objects which should stir thought and energy in him and conduce to his moral and mental growth. His tender feelings should be so directed as should prove useful afterwards. A nation which is not acquainted with the principles of true education and culture does not produce worthy children, and the result is ruin.

The Duties of a Teacher

A teacher should not compel his pupil to follow him blindly: he must cultivate in him the spirit of inquiry. By giving him examples he must be encouraged to draw his own conclusions. The teacher must make himself a model, must set an example in integrity and honesty. Pretention on the part of the teacher is injurious to the pupils. The pupils do as they see, hence it is essential that the teacher should set a good example for his pupils. He must take a living interest in teaching, whether it is his profession or not is out of the question. He must not be a mere hireling, but a teacher in the real sense of the term. He must know his duty and the high responsibility imposed upon him. Above all, he must be sincere in all his doings. The interest that one takes and the pleasure that one derives from performing one's duty has been likened to 'Iman.' High ideals must not be vitiated by material considerations. If a pupil finds in his teacher the spirit of service and sacrifice, he would be prompted to cultivate the same spirit in himself. Ability is like unto a lamp that attracts moths: it does not invite them, but they come. The same is true of anything precious—admirers flock to it. But what is required is that you create in yourself true ability and not the pretence of it.

The nations that value genius find out the talented ones and honour them. If this criterion does not hold good in our case, then either we do not possess really able men, or we are yet below the level of those nations that honour their able ones. The teachers must realize that they are the helmsmen of the nation, they hold the key of the future in their hands. The future depends largely on how they train and prepare their pupils. A nation cannot be reformed in a day, a month or a year; it requires years of continuous hard work. Read the lives of the prophets and you will find that a teacher must also be a reformer. Each generation must help the coming generation by preparing the way for it by working hard at it and by setting it a good example.

To Students

Excellence is not achieved without the sacrifice of comfort. If you want to gain merely name and fame in this world, it is by no means a very noble sentiment. Even to achieve these one has to strive. Islamic history is full of examples of those who bore all hardships in the way of learning. Fame was not their objective; yet they are more famous to-day than many kings of their age. In spite of their poverty and humility, those rulers of the domains of learning are still remembered and shall be remembered till the last day.

To Muslim Children

Dear children, read Islamic history; take lessons from your ancestors. You are the inheritors of the wealth of Islam. This wealth is the wealth of learning, of knowledge, of faith, of high morals. Islam makes but one simple demand; belief in one God and thanks for His munificence. This shall teach you gratefulness and make you honest and sincere. God has bestowed upon you immense favours and their right use is the proper return of thanks. Let your actions testify to your faith. Say prayers and keep fasts. These will make you humble, kind, loving and sympathetic. Give 'zakat,' where it is due. This will wean you from earthly indulgences. When Haj becomes incumbent, perform it; this will kindle in you the fire of social unity, of Islamic fraternity. Try to make yourself useful, co-operate with and help others. Pick up wisdom and goodness that you find anywhere; that is the teaching of your religion, the very fountain of morality and culture.

Islam teaches us that a true Muslim is he from whose hand and tongue mankind is safe, that we should not become selfish and a source of trouble to others, nay, we are commanded to do positive good to others. We are also commanded to bear any loss that might occur in doing good to others. It further asks us to take care of the inner self more than the outer self. We are commanded to be the first to greet our brethren. We are ordered to obey and respect our parents and teachers, to honour our elders, love our equals and be kind to those younger than us. Islam enjoins upon us to be truthful and honest. All the Islamic teachings are found in the Holy Quran, the word of God and in the Hadis, the word of the Prophet. Our Prophet was the Last Prophet, no prophet shall come after him. He is the seal, the noblest of all the prophets. Besides the wealth of *Iman* you must acquire the wealth of worldly knowledge as well. You must emulate and surpass other nations. Nothing, material or spiritual, is achieved without effort and exertion. Your religion does not hinder your progress. Progress is the name of the sum total of high attainments in all fields of human activity. If your elders have failed to give you proper education, you must be able to educate your progeny. Educate yourselves and adorn the society with learning. Do not get disheartened, gather up your courage and success is certain. Onward you go: every step must take you a step forward. Time is precious, lose it not.

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The Victim of Society

(By A. Herbert Gray, D. D.)

There are some things so unthinkable that they only continue because people refuse to think of them. Sweating and slums are two such things, but the supreme example in the modern world is prostitution.

It is not the prostitute who is unthinkable. She is only the tragic figure in the centre of a devil's drama. It is society's attitude to her that is unthinkable. By men she is used for their pleasure and then despised and scorned. By women she is held an outcast, and yet she is the main buttress of the immurity of ordinary women from danger and temptation. She is the creation of men who traffic in lust and yet is held shameless by her patrons. She is the product of the social sins for which we are all responsible, and yet is considered the most sinful of us all. Often she was beguiled into her first mistake by the pretence of love, and because to that pretence she made a natural and sincere response. Sometimes she was cajoled into her mistake by older friends in the shape of women. Sometimes she suffered physical violence at the hands of male fiends. Often she plunged into sin in desperation because in the modern world she could not get a living wage in return for honest work. Sometimes she made a wild, reckless dash towards excitement because she could no longer endure the stiling, drab, and hideous monotony coupled with privation which we allow to become the lot of millions.

To her men show only their worst side, and women generally their hardest. If she often regards both alike as devils, who shall blame her? Those who share her sin leave her to face alone the suffering that follows. For them society has a place even when their habits are known. For her it has no place except a shameful one. Of real love, of motherhood, or of family life she may know nothing. Even of normal human relations she remains often ignorant.

For a few short years in early youth she may have money in plenty, and then slowly she begins to sink. Her health becomes sapped. Often loathsome disease makes her a victim. As the shadows begin to gather she will often turn to drink that for an hour she may recover the delusion of well-being. Slowly but certainly the morass drags her down. Often she does not reach thut. If she lives, it is to face a state in which, toothless, wrinkled, and obscene, she is seen only by those who visit the murkiest parts of our cities. She dies unhonoured and unloved, and is hurried into an unknown grave.

And she exists because men say they must indulge their passions and women believe it. She is the incarnation not of her own but of society's shame. She is the scapegoat for thousands who live on in careless comfort. Every man who touches her pushes her farther down, and our hollow pretence of social morality is built upon her quivering body.

Will you men who read this please think about her? Think till you are horrified, disgusted, and ashamed. Think till you realize this unthinkable thing. And then remember that she exists only because of us. We as a sex have created this infamy. We as a sex still continue to condone it.

And there is only one cure for it. It is that we should stop uttering or believing the lie that we must indulge our passions and should act upon the truth that continence outside marriage is perfectly possible, and that we owe it to women, to ourselves and to God to achieve it.

FUTURE OF ARABS IN PALESTINE

(By Francois Dauture)

Grave danger lies ahead for Arabs in Palestine, where matters are becoming complicated due to the immigration of the Jews, declares M. Francois Dauture in "Je Suis Partout", Paris.

At the present rate there is an annual influx of 50,000 to 60,000 Jews, a figure which at the end of ten years will place the Arabs in the minority.

It was Lord Balfour's declaration in 1917 that Great Britain would look favourably on the creation of Palestine as a home for Jews at the conclusion of peace that placed the question of the Jews on an official and international footing. Since then the events of the last few years have given a sudden turn to the situation.

Rising Tide of Immigration

With every succeeding year the question has become more complicated. The mandate given to Great Britain by the Treaty of Versailles covers a territory of 9,000 square miles. In 1920 the population was 700,000 consisting of 650,000 Arabs and about 50,000 Jews. In fifteen years this proportion of less than 1 Jew to every 10 Arabs rose to 1 Jew to 3 or 4 Arabs. The latest figures give 310,000 Jews out of a population of little more than a million. Since 1931 there have been 150,000 Jewish immigrants.

The situation in the last two years has, of course, been seriously affected by the anti-Jewish policy of the German Government. Until 1932 the majority of the colonists came from the ghettos of the Ukraine, Central Europe, or the Balkans. In 1933 and 1934, however, these were augmented by the German Jews, who had more education and more money.

Ruin of the Arabs

The population of towns like Tel Aviv has swollen from 65,000 to 120,000 since 1933. Land speculators have been in their element. They have bought entire holdings from the Arabs for the price of a loaf of bread and sold them some months later—to the new colonists or even sometimes to the original Arab owners, at an enormous profit. The price of land in Tel Aviv a few years ago was 24s. an acre, it is now £120 and even £160 an acre. There could be no better field for speculation than a country where more than sixty different tongues are spoken and where the population is divided into half a dozen religious beliefs. Compared with Palestine the Tower of Babel was inhabited by a simple, homogeneous people.

Will the effect of the influence and capital of the German Jews be economically favourable to the inhabitants of the country? The transition from a simple, and even primitive, economic system to the capitalist system as we know it in the West, may easily lead to future complications and strife.

Out of the £50,000,000 which have been imported into Palestine, half a million was enough to buy half the country from the Arabs. There is no lack of floating capital, and industry and commerce are in a flourishing condition. One important factor in this is that the greater part of the labour is Arab, and that what rudimentary social legislation there is gives no protection to manual labour.

"These Damned Arabs"

Who will undertake the defence of the rights of the Arab proletariat? It must be admitted that the latter are by no means prodigal of their physical strength and do just enough work to keep them from starvation. As the Jew prefers to work with his money rather than with his hands the whole country is suffering from a lack of labour, particularly in agriculture. Even in 1922 when Lord Balfour was questioned on the situation in Palestine he replied: "Very bad. These damned Arabs won't work."

It is evident, therefore, that difficulties are not of recent date, but they increase with time. The British authorities find themselves between the devil and the deep sea; the Jews accuse them of favouring the Arabs, and the Arabs say they are in the pay of Jewish "big business".

The French authorities have always been sympathetic towards the Jews and have allowed Jewish immigration in Syria and Libya. On the other hand, the British authorities are trying to drive the colonists to Transjordan. But the colonists do not go so far from the coast, and such palliatives are no cure for the situation which is rapidly becoming worse. The chiefs of the Zionist movement are credited with the proposal to bring in six to eight million Jews in the years to come.

Arabs Awakening

The Arabs are therefore uneasy and they are beginning to organize. At the beginning they were divided between their hatred of the Jews and their desire to sell their waste lands to the enemy at a profit. They soon found, however, that they were no match for their foes in the field of speculation, and having nothing more to sell, their only thought is of defence.

The Grand Mufti of Jerusalem has poured obloquy upon the Arabs who formerly sold their lands to the Jews. The latter had an answer ready. Last year at the municipal elections in Jerusalem they succeeded in putting one of their men-of-straw, Hussein Khalidi, into office in place of their bete-noire, Raghab Ben Nachachibi. But a protest was lodged against the validity of elections and no decision has yet been reached. Raghab Ben Nachachibi will not own himself defeated. The recently created "Arab National Defence Party" is rapidly growing and it is clear that once the Arabs become conscious of their own power they will not worry about legal considerations. They will start "pogroms" which the British authorities will find it very difficult to suppress.

Besides, the British Government cannot afford to envisage a series of sanguinary conflicts which might embroil the millions of Arabs and Moslems in the British Empire.

The Arabs of Palestine have been despoiled and pretty well exploited. Are they to have any compensation? Or, with their usual disdain of salaried work, will they devote themselves to self-defence with consequences that can neither be estimated nor foreseen? That is the crux of the problem.

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THE MANAGER

PUNJAB POSTAL AFFAIRS

Whenever the question of the Musalmans' share in the services is raised, the Hindus raise much hue and cry and denounce it as communalism. The fact, however, is that the Hindus are the most communal-minded and resort to every foul means to injure the interests of the Musalmans in and out of the services. Several instances of injustice towards the Musalmans in the Postal Department in the Punjab have been brought to light in these columns. Below are quoted two more and we trust the Post Master General of the Circle will kindly look into them at an early date.

Postmaster Rawalpindi

On 12th November 1935, no Registered List was found in the Lahore bag, although Haji Karim Bux, Head Clerk Registration Branch. Mr. Parkash Chand, Clerk, and the Assist. Postmaster on duty searched for it. A telegraphic inquiry was made from Lahore and the Registered letters and V. P. articles were found to be correct. Thereupon the case was filed.

On 26th November 1935, the T. I Mr. Puri began inquiries and took the statement of Mr. Parkash Chand. His statement was that in reality no List had been found, though it had been searched for by the A. P. M. and him as well and that the contents were all right. For this statement the Hindu staff began to look upon him as an outcast. The Postmaster Mr. Vas Dev threatened him and told him to change his statement and to say that the list was there, but that it had been intentionally destroyed by the Head Clerk Haji Karim Bux. This being absolutely false, Mr. Parkash Chand refused to retrieve his statement. The poor fellow was again dragged to the residence of the Postmaster and given the same threats of dismissal and imprisonment. On 27th November 1935, L. Atma Ram, Supervisor Pension Branch, approached him and coaxed him to change the statement to enable the Postmaster to bring a Muslim into trouble. All possible influences were brought to bear upon Mr. Parkash Chand, who, however, refused to take his words back.

On 29th November 1935, he was again taken to the Postmaster. He was given a white Docket Form and was also shown a paper on which an order for his dismissal was written. Mr. Parkash Chand thereupon became nervous and from fear of dismissal signed the white Docket Form, containing a statement to the Postmaster's advantage. The Postmaster also made him antedate it for 26th November 1935. The facts have been reported to the P. M. G. by Mr. Parkash.

Favouritism in Jhelum Division

A Muslim Clerk was to be transferred to Sillanwali, a very lucrative office as there is much overtime work there. But Mr. Faqir Chand, Head Clerk Jhelum Post Office, on the request of one Ram Das managed to get him transferred instead of the Muslim, although he was under orders to proceed to Dhundeal.

One Mr. Mohan Lal, Clerk, Jhelum Head Office, was taken in the Divisional Office on a short-leave arrangement simply to get him relieved from the Head Office and to get him posted at Sargodha while a Muslim Clerk who was on leave and quite available to be posted to Sargodha had to come to Jhelum Head Office.

Pritam Bihari, a Clerk of Jhelum Head Office, was granted leave out of turn on the plea of his wife's illness as he stated that he had to take her to some outstation for treatment. The plea was false and the Clerk is still there and often goes to office to check B. O. account. The T. A. Bill of the Divisional Superintendent is also prepared by him and is a clear proof of his stay there.

These instances are enough to show that the Superintendent of Posts, Jhelum, is a helpless tool in the hands of his Hindu clerk, and that transfers and postings and leave arrangements are made in the interests of Hindus alone. The question naturally arises: Is the Post Office a Government Department or a Hindu ashram?

RELIGION AND BELIEFS

In the *Truth* for November 25, 1935 appeared the following question: "A man lives righteously, but is not a believing Muslim. Is the door of salvation closed to him?"

The question was answered suitably to the effect that every one gets the rewards of his own deeds, and on the day of judgment nobody will be dealt with unjustly. If a man really lives a righteous life, we would say that he is a Muslim, though he does not know it. We insist upon a man's embracing Islam, because the Holy Quran is the most perfect code of life, and one stands in need of such guidance, because no one can depend upon one's own unguided judgment. We might admit on abstract reasoning that one may lead a righteous life without embracing Islam, but in practice it is not possible to lead a perfectly righteous life without subjecting oneself to the discipline of the Holy Quran. The man who undertakes to lead a righteous life shall have to subject himself to some code. But all codes excepting that of Islam are imperfect and even misleading. Therefore, in order to live a righteous life it is essential to subject oneself to the discipline of the Holy Quran and mould one's conduct in the spirit of the Holy Prophet's example. That means that he must become a Muslim.

A reader has sent us a short note on the same subject. As it covers the same ground, its insertion becomes unnecessary. But it contains one very valuable idea which deserves publication. We, therefore, reproduce it here below. The writer says:-

"Beliefs by themselves are of no value. One will be judged by actions alone. A man may believe in one God, but if he never takes the trouble to show in actions that he follows His commandments, to my mind, he is only wasting his time. You would never pay a man who says that he is your servant, but never does any work for you. You will pay him only when he works and for the work he does. So stands man before God."

The so-called "orthodox," however, demand payment without doing any work. They want to be paid with life everlasting for their opinions. How very precious those opinions must be!

MUHAMMAD THE PROPHET

AN ESSAY

by

F. K. KHAN DURRANI, B. A.

WITH A FOREWORD BY

ALLAMA ABDULLAH YUSUF ALI, C.B.E., M.A., LL.M., F.R.S.L., I.C.S. Retd.,

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The Brotherhood of Islam

[By F. K. Khan Durrani.]

[This article was written during the Editor's visit on missionary business to Bombay. It is being published there in large numbers in English, Gujrati and Marathi for free distribution among non-Muslims. We hope, friends in the South will also have it translated into their local vernaculars and publish it broadcast. We would also suggest to the editors of *Al Ameen* and *Chandrika* to reproduce the article in their vernaculars and with the assistance of local associations have it printed in the form of a pamphlet and distributed free among non-Muslims.]

The Islamic formula of faith is : "There is no God but Allah and Muhammad is the Apostle of Allah." Whoever accepts this principle becomes a Muslim. No special ceremony is required for entering Islam. A simple declaration of faith is sufficient. There is no baptism, no thread-wearing, no *havan* and no rite of initiation whatever, because Islam is the natural religion of man. "True religion is the nature in which God has created man," says the Holy Quran. "Every child that is born is born in Islam," says the Holy Founder of Islam; "it is the child's parents (or the society in which he is brought up) that make him a Christian or a Jew (or a Hindu)." When a man enters Islam, therefore, he does not enter any new religion. He only gives up the faith which others have taught him and returns to the religion in which he was born.

When a man becomes a Christian, the priest rejoices. When a man becomes a Sikh, the *Mahant* or the vote-hunter rejoices. When a man becomes a Buddhist, the priest alone rejoices. But when a man enters Islam, every Muslim rejoices, because Islam is the religion of every man and not of the priest alone. The Muslim is happy, because he finds that one more member has been added to the world-wide brotherhood of Islam, and has given up the darkness of unbelief and has entered the path of light and righteousness and salvation.

Christians and Buddhists have their priests; Hindus have their Brahmans and their *Purohitas*; Sikhs have their *Mahants*; but there are no priests in Islam. Every Muslim is a priest unto himself, performs all religious observances for himself and approaches God direct without the mediation or meddling of any priest. As there are no priests in Islam, so there are no sanctified temples. "The whole earth has been made a mosque for me," says Muhammad (God bless him), and a Muslim may say his prayers anywhere he likes.

Equality and Brotherhood

There is but one God for all. He is the Lord of the whole universe. He is the Lord equally of the East and the West, the black and the white, the yellow and the brown, and for this reason Islam makes no difference of races. "The whole mankind are one people," says the Holy Quran, and "all Muslims are one brotherhood." The Holy Prophet said on one occasion: "This day I trample under my feet all differences of races. Behold, one nation has no preference over another, and the Arabs are in no way superior to the non-Arabs. All are the children of Adam and Adam was created from dust."

Muslims of all races and all countries, Turks, Persians, Afghans, Arabs, Chinese and Indians, all form one brotherhood. The brotherhood of Islam is mighty and world-wide, and any man who becomes a Muslim at once becomes a member of this world-wide brotherhood.

And it is a real brotherhood. Christians have separate churches for white Europeans and coloured peoples in Africa, America, India and everywhere else. But the mosques of Islam are open equally for men of all races and all countries.

Hindus have their castes, and the upper castes treat the lower castes worse than dogs. Christians in Europe have their class system, in which the upper classes treat the lower ones just as Hindus treat their *Bhangis* and *Chamars*, as "untouchables". The Sikhs too follow the caste system of the Hindus in their marriages and treat their "Mazhabi Sikhs" and "Ramdasias" as untouchables, who are not allowed to enter the Gurdwaras of the caste Sikhs. But there is no caste system in Islam. In fact, Islam abolishes all race and caste distinctions, and those who still adhere to their pre-Islamic caste prejudices are far from the teaching and spirit of Islam, and it is the duty of every Muslim to strive to uproot such prejudices and wipe out this kind of ignorance wherever it exists.

In the brotherhood of Islam all have equal rights and privileges, and no man can claim precedence over another. The prince and the peasant, the wealthy merchant and the poor beggar, all stand shoulder to shoulder in prayers, and the Imam must not stand on a higher level than his congregation, for Islam insists on uttermost equality among its followers and recognizes no privileged class.

The Rich and the Poor

On the other hand, Islam lays an obligation upon the rich for the benefit of the poor. Every well-to-do Muslim is enjoined by the Holy Quran to pay a certain percentage of his income for the assistance of the poor and the needy. This obligatory tax is called "zakat" and is as compulsory as prayer. Indeed, neglect of the poor amounts in the Quran to denial of the faith itself. "Hast thou seen the man who gives the lie to his faith? It is the man who drives away the orphan from his door and will not have the poor fed," says the Holy Quran. In fact, in Islam it is good deeds and not mere faith that counts. "Whoever submits himself to Allah and does good deeds, he shall have his reward from his Lord. For such there is no fear and they shall not grieve," says the Holy Quran. Again it says: "Whoever does an atom's weight of good shall find it in the hereafter, and whoever does an atom's weight of evil shall meet with its recompense." In fact, Islam makes the individual responsible for the welfare of the society to which he belongs. The Holy Prophet says: "Every one of you is a shepherd and every one of you will be questioned about his charge."

The brotherhood of Islam is real, and all the world knows that there is no such thing as untouchability in Islam. Muslims sit down to dinner together and eat out of the same dish, and they marry without making any distinctions of race or caste or poverty or riches, and without regard to any worldly distinctions. For Islam is the only truly democratic religion in the world, and the only one that wipes out all race and caste differences.

Instrument of Upliftment.

But Islam does not aim at mere levelling down. It aims at raising men in the social scale; it aims at ennobling men and is the most powerful instrument for the upliftment of oppressed humanity. It recognizes no distinctions of birth or wealth. These it condemns and puts in their place the sole distinction of virtue and worth, of righteousness and public service. "The most honourable among you in the sight of Allah are those who are the most righteous among you," says the Holy Quran.

The Muslim confesses scores of times in his daily prayers: "Thee alone do we worship and Thy aid alone do we seek." This is a daily and hourly reminder that man is the noblest of God's creatures and must behave as such, that a Muslim must not bend or prostrate before another man or indeed before any being under God. God is the only Master, besides whom there is none other, and He is the only one before whom man may prostrate. Thus, by making man conscious of his own high station, Islam creates and nourishes the sense of self-respect and pride and honour in the individual and raises him in the social scale.

Personal Discipline.

As pointed out above, Islam has no priesthood and is meant equally for all. For the guidance and discipline of the individual, therefore, it lays down a comprehensive code of domestic, social and political morality. Two things only can be mentioned here, prayer and fasting. Prayer purifies, and fasting, by subjecting man to the rigorous discipline of hunger and thirst day after day for a whole month once in the year, gives him mastery over his desires and appetites, and creates a degree of moral strength in him that nothing else can.

Domestic Life

Happy homes are the foundation of a nation's strength, and the happiness of the home and the moral health of the race depend upon our respect for motherhood. Woman must be respected if she is to become a good mother. Love knows no castes, and the caste system, by denying the right of love and free choice, degrades womanhood. Love demands respect, whereas religions which recognize celibacy as the higher form of life look upon sexual love as a sinful thing. Hinduism, Buddhism and Christianity, all give a higher status to celibacy and look upon marriage as an evil necessity, because sex life is a sinful thing in their eyes. Islam, on the other hand, regards marriage as a sacred thing and prescribes it as a religious duty upon every man and woman. "Paradise lies under the feet of mothers," says the Holy Prophet, and "A man's most precious possession is a virtuous wife," and again, "God has created three most precious things: perfumes, prayer and woman." A purer and nobler and sweeter conception of womanhood it is not possible to imagine.

The Perfect Exemplar

The second part of the Islamic formula of faith is belief in the prophethood of Muhammad (on whom be peace). The Holy Prophet was essentially a man and no divine honours are paid to him. We revere him and call for God's blessings upon him, because he brought the most perfect guidance for mankind. The Prophet taught what he himself practised, and practice is always a better teacher than precept. High teaching requires some one to demonstrate it by putting it into practice. The Holy Prophet did it, and he is the pattern, the model, which the Muslim is commanded to keep before himself in his daily conduct. He is the exemplar, and by walking in his footsteps no one can go wrong.

Islam is thus the most perfect and the highest teaching for mankind from every standpoint, personal, domestic, social and political. No other religion is so comprehensive in range, so perfect and so rational in its teaching, so noble in its ideals and so thorough in its methods of discipline. It is the only message of hope and courage and inspiration and freedom and salvation for those who have been oppressed and treated unjustly, for all those who are labouring under the burden and tyranny of the caste system. I, therefore, invite the world, and the Depressed Classes of India in particular, to Islam, the religion of free manhood, social equality and spiritual emancipation.

The Truth

MONDAY, JANUARY 20, 1936

The Agha Khan's Golden Jubilee.

The Ismaili community is just now celebrating the Golden Jubilee of H. H. the Agha Khan's succession to their Imamate. The Agha Khan has followers almost all over Asia and the celebrations will be held at all Ismaili centres in Afghanistan, Chitral, Kashmir, Hunza, Yarkand, Gilgit, Persia, Iraq and in M. Iran. Those connected with the celebrations in India propose to raise ten lakhs of rupees, which, in accordance with His Highness's wishes, will be used for child-welfare and for giving scholarships for higher studies. It is also proposed to erect a splendid mosque at Karachi, with a library attached to it, to commemorate the event.

The Agha Khan is the religious head of Ismailis, but there is no reason why the rest of Muslim India should not join them in felicitating His Highness on this occasion in view of the many and varied services, some of them of momentous character, which His Highness has rendered to the Muslims of India.

There is yet another reason why the Muslims of India as of other parts of the world should feel grateful to His Highness the Agha Khan. It is perhaps not right on this occasion to recall in what relation the Ismailis have stood to the body politic of Islam throughout their history. Before His Highness succeeded to the Imamate of his people, the Ismailis led their life apart from the Muslims and held completely aloof from them. Being a man of wide culture and uncommon far-sightedness as he is, he extended his hand of friendship towards the Muslims and led his people from their age-long isolation and aloofness to a rapprochement with the main body politic of Islam, and there has occurred a silent revolution in the Ismaili community, the far-reaching importance of which, to themselves and to the Muslim world at large, they themselves perhaps little realise. His predecessors in the office claimed almost divine honours, and there is a wide-spread belief among those not acquainted with this silent revolution brought about by the Agha Khan that the Ismailis regard him as an incarnation of the deity. Nothing can be farther from the truth. His Highness holds the same religious beliefs as we do, viz., that God is One and above all, and that Muhammad is the last and final Messenger of God, after whom there can come no other prophet. He has been teaching his people to associate with the Muslims and pray with them in their mosques and regard themselves as part of the body of Islam. The truth is that the Agha Khan is not merely a race-fan; he is also a widely-read scholar and thinker and his services to Islam cannot be over-estimated. As a political thinker his vision is unerring and he can speak out his thoughts with courage. His frank denunciation of the League of Nations last summer must still be fresh in the minds of many. And we wish His Highness many many years of health and happiness and usefulness to Islam.

What does Dr. Ambedkar mean?

In a message to the All Kerala Thiya Youth League reproduced elsewhere in this issue, Dr. Ambedkar advises the Depressed Classes that in changing their faith "they must act together. The conversion should be a mass conversion. To whatever religion they go, they must go in a body." He goes on to say that "individual conversions to different religions would be of no consequence, as they would be dissipating their strength. Such conversions would mean dispersion and not consolidation."

Similar statements have been made by other Harijan leaders before this, and we wonder whether their authors quite understand what their words convey. Harijans want social equality. They want the stigma of untouchability to be removed from them. How can this consummation be realised if the untouchables insist on remaining a community by themselves even after conversion? Let us suppose for the sake of argument that Harijans become Christians. The result of their conversion will be that they will become identified with the Christian community. If they become Muslims, they will become absorbed in the Muslim community, and the well-being, social, moral and political, of every individual Harijan and of India as a whole, makes it necessary that they should become so absorbed. The ultimate salvation of India, her social well-being and political progress, lies in the solution of her communal problem. No man with a grain of sense in his head can deny the truth of this contention. And there is only one solution of the communal problem, namely, the abolition of all communities and their absorption into one. To seek to perpetuate communal differences and to add to the number of existing communities is the worst disservice one can render to Mother India, as it will put off the day of her salvation still farther. Does Dr. Ambedkar wish to perpetuate the communal problem and thereby the thralldom of India?

We need hardly add that of all faiths represented in India Islam is the only one that can elevate the social status of the Harijans individually and has room in it for all communities. It is the only faith that holds out the message of hope to India, that can solve the communal tangle and bring the country nearer salvation. And before these lines appear in print, we shall know definitely what Dr. Ambedkar means.

* * *

The Berlin "Mosque."

Elsewhere in this issue appears a letter on the allegation concerning the mortgage of the Berlin "Mosque". The letter in the *Paigham-i-Sulah*, the Urdu journal of the Lahore Ahmadis, was in reply to a letter which appeared over the name of one Habib-ur-Rahman in certain Urdu newspapers. A copy of this letter was handed to us also, but we did not think it right to take notice of it because the writer who, in his letters to the Urdu press of India, frequently calls himself *مدتی*, is known to us as being little better than a common vagabond, whose name was somehow connected with the death by suicide of a young German girl. Anyhow, knowing him as we do, we cannot persuade ourselves to consider his letters seriously.

But there was one point in his letter to which his Ahmadi opponent has given no satisfactory reply, nor has our correspondent made any reference. Habib-ur-Rahman contends that the Berlin "Mosque" is private property, and so it certainly is, and the man in whose name it stands can by law sell it or mortgage it any time he likes. The Ahmadiya Anjuman of Lahore also treats it as a private property and not as the common concern of the Muslims. In 1927, at the request of the then Imam of the mosque, the Turkish Ambassador at Berlin spent 3000 marks on the mosque. When the Anjuman came to know of it, they claimed the money as a subscription to their own funds and ordered the Imam to refund the amount to them. Pending the refund the Imam's salaries and bills were withheld, and he and his family were exposed to sheer starvation. The Turkish Ambassador said he did not recognize the Anjuman at all; he had spent the money on a house of God and knew of no Anjuman. He had promised a donation of 6000 marks more for some constructional work, but on hearing of the Anjuman's contention he changed his mind.

There is no doubt whatever that the Berlin Mosque is not a public trust nor a public institution. The question naturally arises, is it a mosque at all? Certainly, the form of its construction cannot make it into a mosque. For a mosque it is necessary that it should be a public trust which the Berlin Mosque is not. The Ahmadi opponent of Habib-ur-Rahman gives the definition of a trust, but does not say whether the Berlin Mosque comes within that definition. What has the Ahmadiya Anjuman to say to it?

* * *

Hindu Fanaticism

News comes from South Africa that Syed Sir Raza Ali, Agent General to the Governor-General of India in South Africa, is going to marry a Hindu girl, Miss V. Sammy by name. The Associated Press has received a cable from the South African Indian Congress, Durban, strongly protesting against the proposed marriage. The cable further says that the Hindus of South Africa believe that if the marriage takes place, it will be a "calamity," and they have accordingly appealed to the Government of India, Mr. Gandhi, Mrs. Naidu, the Right Hon'ble Mr. Sastri, Sir K. V. Reddi, Sir Kunwar Maharaj Singh, Swami Bhawanji Dayal and even to the Prime Minister to move in the matter and appeal to Sir Raza Ali to cancel the marriage. The cable does not say anything about the sentiments of the young lady or of her parents. Apparently, she is of age and quite competent to dispose of herself according to her own inclinations. Apparently also, the parents have agreed to the match, as it is obviously a rare luck to have an Agent General for a son-in-law. The cable also does not say why the South African Hindus (the cable says 'Indians,' but it is a common propaganda trick to drag in quite innocent persons, and it is not quite clear why Muslims and Christians should object to the marriage) regard the marriage as a "calamity." Muslims have been marrying Hindu women for twelve hundred years without bringing any calamity upon the country except that of bringing Hindus

and Muslims nearer to one another, and this coming together of the two communities is certainly a great calamity to a certain class of modern politically minded Hindus.

But to those who have been to the colonies the cable must indeed be a very painful surprise. In the colonies, Hindus, Muslims and those who have become Christians from among them, have always looked upon themselves as Indians first and last and have always stood shoulder to shoulder with one another in matters affecting their collective interests. Love knows no castes or creeds. But as there is no room in Hinduism for one who is not born a Hindu or who has once left its fold, when a Hindu boy or girl falls in love with a Christian or a Muslim girl or boy, he or she embraces the religion of his or her sweetheart for marriage. Such marriages have taken place before and have been taking place ever since the Indian settlers emigrated to those lands, and no fuss was ever made over them. The communal question of India was unknown in the colonies. It seems that to the great misfortune of the Indian settlers the fanaticism of the Hindu Mahasabha and the Arya Samaj has travelled to those lands as well and has started to dismember an hitherto united people. The Arya Samaj preachers, as readers of the *Truth* must be aware, have already reached there and, as is their wont, are carrying on a campaign of vilification against Islam. For, as every Indian knows, this strange people, the Arya Samajists, know only of one way of propagating their faith, namely vilification of other faiths. The practice is inexcusable, though it is perfectly intelligible. They vilify others because they have no positive teaching of their own to offer, which might be acceptable to others. It never dawns upon them that the supposed defects of other faiths in no way prove the perfection of their own.

But to return to our news. The South African Indian Congress of Durban has been so far the common concern of Hindus and Muslims. If the protest had come from the Indian Congress of India, it would have been understandable, as the so-called Congressite "nationalists" from Gandhi downwards are all out and out Hindu communalists. Even Mr. Gandhi now makes no pretence of being anything but a Hindu first and last. That the South African Congress has also chosen to become a purely Hindu body augurs ill for the whole body of the Indians in the colony. The marriage in question should have been welcomed by all parties. The protest of this so-called "Indian" Congress means that they are going to do their bit to turn it into a calamity for themselves, because Hindus and Muslims united could protect their interests, and divided they must all suffer. It is amazing that the Hindus of South Africa cannot in their bigotry see the harm they are doing themselves.

As we go to the press, we hear that the wedding has been performed.

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Caste Among Sikhs

The following letter appeared in the *Civil and Military Gazette* of January 10 :—

(To the Editor, the "C. and M. Gazette")

Sir,—We have read with keen disappointment several articles relating to the status of the so called Achhut Sikhs in the Sikh religion. Just recently S. S. Sher Singh and S. B. Mehtab Singh, of Lahore, through the medium of the *Tribune*, have tried to prove that there exists no differentiation in the status of the so-called Untouchable Sikhs nor is there high and low caste distinction. They have endeavoured to show that among Sikhs all are equally treated without any distinction of caste and creed.

We are really wonderstruck to read the telegram sent to Dr. Ambedkar by S. S. Sher Singh. The noble Sardar has not even alluded to the name of the so-called Achhut Sikhs, which is really the point at issue with Dr. Ambedkar. The treatment meted out to the so-called depressed Sikhs in every corner of the country was not even touched on by him. On the contrary, he tried to show the effects of the Alienation of Land Act, under which pretence he tried to shield the issue. By the way, we emphatically deny the two titled Sardar Sahibans' assertion because we are not given equal rights and status by our Sikh brethren. Go into villages and towns and see the picture.

Not Treated as Equals.

Our gratitude and homage goes to the great Sikh Gurus, who raised us from the lowliest castes to the highest social status by converting us to Sikhism and thus making us equal. They not only did this in theory but demonstrated by practice too. But alas, by lapse of time the Sikhs have given up that practice and the principle of "no-caste among Sikhs" has practically died out. It is quite evident that in practice the so called Achhut Sikhs (Khalsa brothers, Rehtias, Ramdasias, Mazhabis, etc.) are not treated as brothers or equals in our religion. In this 20th century it is a common thing not to allow us to sit in Gurdwaras with our Jat Sikh brothers, to draw water from wells and to take meals in the same *langar*. According to common belief among Jats all non agriculturists and the so-called depressed Sikhs are considered village *kamras*, or menials, while they themselves constitute the lords. If S. B. Mehtab Singh is proud of the permission accorded to the so-called Achhut Sikhs at Naukara Sahib to cook in the Guru's *Langar*, is he also aware that at Goundwal Sahib the same Achhut Sikhs are not allowed to partake of their meals with other Sikhs on the same floor? Alas, that centre of Sikhism where Guru Amar Das Sahib killed the demon of *chhut chhut*, or untouchability, in the history of Sikhism, there to day the noble Sikh principles are cast to the wind. Numerous such examples can be cited.

Questions

Will S. B. Mehtab Singh kindly answer the following questions :

- (1) How many schools have been established by the Sikh Panth for the education of this class of Sikhs?
- (2) Has the Sikh Panth ever approached the Government with a view to get a definite percentage of services fixed for the so called Achhut Sikhs?
- (3) How many Sikh Achhuts are entitled to study free in Sikh schools and colleges?
- (4) What methods have been adopted by the Sikh Panth to ameliorate the status and living of this class?
- (5) How many representatives of this class are ever sent to Provincial Councils, Gurdwara Committees and other Sikh institutions?

We wish to make it clear to the Sardar Bahadur and other Sikh leaders that they have done next to nothing to teach and establish an equal religious, political and social status among all the Sikhs in the Panth. If by some accident non-Jats have been elected

members of Councils or some institutions by Jat influence, they are unable to work for the interest and the betterment of non-Jat Sikhs owing to their constituents' goad.

We are grieved and pained to declare that as yet no Sikh body has ever made representation to the Government to emphasise the fact that there is no caste among Sikhs and that the Government may record the caste of Sikhs as Sikhs and nothing else in its Revenue Records and other papers.

In closing we earnestly pray to the great Gurus that the Sikh religion may grow and flourish and that the Sikhs may stand unitedly as brothers as (*sic*) their religious, social and political endeavour without any distinction of caste, creed or colour.

Harbans Singh Karir, B.A., LL.B., Pleader, Secretary, Shromani Sikh Board, Jullundur.

Rur Singh, Jathedar, Panth Sewak, Tehsil Jatha, Phillaur.

Sundar Singh, Vice-President, Panth Sewak Jatha, District Jullundur.

Surjan Singh, Joint Secretary, District Khalsa Bradri, Jullundur.

Ganda Singh, Secretary, Sri Guru Singh Sabha Bilga, District Jullundur.

Waryam Singh, Secretary, Ramgarnia District Board, Jullundur.

Rala Singh, President, Central Khalsa Bradri League.

SIKH DEPRESSED CLASSES DISSATISFIED

Amritsar, January 17

Members of the Depressed Classes among the Sikhs are greatly dissatisfied with the award of Baba Sohan Singh of Bhakna in the matter of the forthcoming Gurdwara elections. One of their leaders, Sardar Wasau Singh, says that their claims have been deliberately ignored, and he contests the assertion of Baba Sohan Singh that he could not find the names of Depressed Class members among the voters. He says that there are nearly 8,000 voters duly registered from amongst the Depressed Classes.

Some of the Mazhabi Sikh leaders are inclined to the view that the other Sikhs have always given them false hopes and have never allowed them proper representation in the Gurdwara Committees and the other local bodies and the Legislative Council.

POSTMASTER RAWALPINDI

(To the Editor of the Truth)

SIR.—No department of the Government, it may be stated safely, is without parties, cliques and coalitions, but the Postal Department is ridden with the most obnoxious of them.

The Postmaster, Rawalpindi, who is an active member of an influential Hindu party in the Department is the real brother of an A. P. M. G. at Lahore. His position is further strengthened by the fact that his wife is on very intimate terms with Mrs. Bewoor, whose husband is the chief of the Department. The two brothers, namely the Postmaster Rawalpindi, and the A. P. M. G., are steeped in debt and many attachments are pending against them. Habitual indebtedness of a public servant is a very serious matter and there are strict orders of the department to regulate the conduct of debtor officers. Mr. Naraindas, a gazetted postmaster and a very senior officer, was not given an independent charge because of his indebtedness. There is no reason why exception should be made in the case of these debtor brothers who are responsible officers and transactions of lakhs of rupees are daily made through them. Might they not succumb one day to the immense temptation which is offered to them daily in the form of huge sums of money?

"FACTS."

THE MORTGAGE OF THE BERLIN MOSQUE

(To the Editor of the "Truth")

SIR,—The Muslim public of the Punjab cannot have forgotten the ghastly scandal perpetrated a few years ago by the Ahmadi Anjuman Ishaat Islam, Lahore, and noised about by them through the length and breadth of the country, that the then Imam of the Berlin Mosque had mortgaged the mosque! A mighty campaign was launched by them through the press, by means of leaflets, through their propaganda organization, by means of personal letters to almost every notable Muslim in the Punjab, and by deputations which toured the whole province to blacken the name of the Imam and to raise funds for paying off the mortgage, and a very large sum, Rs. 30—40,000, was collected. And now, after having spread the lie all around for six years and after collecting a large sum of money, the *Pugham's Sulah*, the official organ of the Anjuman, in its issue for January 7, 1936, tells us over the signature of the present Imam of the said mosque that it was never mortgaged. He writes:

یہ سراسر غلط پروپاگنڈا اور سفید دھوٹ ہے کہ مسجد کو رہن
رکھا گیا تھا۔ اس دعوے سے دارق ف مسلموں کو ہڑتال کیا گیا ہے کہ
مسجد رہن ہے۔ حالانکہ مسجد رہن نہیں رکھی گئی تھی۔

"It is altogether false propaganda and a black lie to say that the mosque was mortgaged. The allegation that the mosque was mortgaged is made only to incite the Musalmans who are not acquainted with the truth, whereas the mosque was not mortgaged."

Well might the victim say:—

کی مرے قاتل نے بد اس نے حقا سے توبہ
ہائے اس زوہ پشیمان کا پشیمان ہوا

"She repented of cruelty after slaying me. What a speedy repentance it was!"

The question, however, is: who is responsible for this "false propaganda and black lie?" Surely no non Ahmadi was responsible for it. The letters and leaflets, by means of which this "black lie" was propagated, and the "false propaganda" in the newspapers bore the signatures of Muhammad Ali, President of the Anjuman, the translator and commentator of the Quran and the Hadis and writer of many religious books, and the signatures of other prominent members of the Anjuman. The whole Muslim community was cheated and defrauded of a large sum of money through this "altogether false propaganda." The whole community was incited to violent anger against an innocent, helpless and friendless man by this nest of pious frauds through this "black lie." What has the Anjuman to say to it?

The same *Pugham's Sulah* confessed in its issue of February 21, 1932, that the mortgage was "excusable." But it did not say why it was "excusable" and if it was "excusable," why so much fuss was made about it. I think any man who has any sense of decency and fairness, any fear of God in his heart and any grain of honesty left in him would certainly make a plain statement about it. I shall wait to see whether the Anjuman would do the right thing now.

A Muslim

Dr. SIR M IQBAL ON "ISLAM AND AHMADISM."

Dr. Sir Muhammad Iqbal's reply to the three articles of Pt. Jawaharlal Nehru, which appeared in the *Modern Review*, is now ready and will appear in these columns in two or three instalments from the next issue.

THE POSTAL TOWN INSPECTORS.

(To the Editor of the Truth)

SIR,—Apropos of the rules recently published regarding the appointment of Town Inspectors of post offices, I wish to point out the following defects for which I crave the hospitality of your esteemed journal.

The rules lay down *inter alia* that a Town Inspector should ordinarily be allowed to hold his post for a period of 3 years and be reverted to his clerical post after that period. According to the same rules the post of a Town Inspector goes to an official who has passed a certain test (oral and written), some items of which are not included even in the syllabus of Sub-Divisional Inspectors. For instance, a Town Inspector must be able to speak English fluently, to hold charge of a sub-office and to ride a bicycle, whereas none of these qualifications are required of a Sub-Divisional Inspector. What an irony of fate that a Town Inspector after passing such a severe test should be deprived of his post after 3 years! This is a strange rule the like of which it will be difficult to find anywhere else.

The idea lurking behind this order evidently is that the post of a Town Inspector should change hands frequently so that one particular official alone should not continue to be benefitted by the pretty allowance attached to the post. If that is the idea, why are the posts of Supervisors, Sub-Divisional Inspectors, Postmasters, Superintendents and others not made tenure posts, why in their cases does the passing of a test establish their eligibility for permanently holding the posts to which the tests apply, and why should the poor Town Inspectors alone be singled out for this policy of periodic reversion? Apparently, the Department desires to give the impression that the allowance attached to the post of a Town Inspector is a prize which can be given away to the officials turn by turn. But the authorities do not seem to have realised that this prize-distribution will be at the cost of efficiency, for it means that an experienced officer will have to make room for one of no experience at the close of every three years.

Apart from its injustice and apparent senselessness, the new procedure opens the door wide for mischief and dishonesty. The Town Inspector who knows his fate and realizes that after 3 years he will have to work with or even under those whose work he is required to supervise today, will naturally take care not to offend them and be wise enough to connive at whatever irregularities are committed by them. The subordinate officials will care little for the Town Inspectors, and the obvious result would be that efficiency of service will be impaired. Will the wide-awake Director General, Posts and Telegraphs, kindly consider this matter seriously and remove the ban of tenure from the post of Town Inspectors before any serious damage is done to the service?

"PRO BONO PUBLICO"

A WEST ASIATIC 'BLOC'

It is understood that the Foreign Ministers of Turkey, Iraq, Persia and Afghanistan propose to form a West Asiatic bloc. They will meet shortly, probably in Baghdad, for the purpose of signing the non-aggression pact recently initiated in Geneva.

Meanwhile, the Afghan Foreign Minister has arrived at Istanbul from Angora, after a journey through Turkey, which was undertaken with a view to obtaining first-hand information in regard to the achievements of the new Turkey.

Official circles state that the conferences between Kemal Ataturk and Fevzi Pasha, Chief of the General Staff, and the Afghan Foreign Minister had the effect of strengthening the friendship between the two countries and establishing a basis of common policy. It is also stated that the conferences led to co-operation with neighbouring countries on present and future international questions.

A UNIQUE BOOK

This book (*Muhammad the Prophet* by F. K. Khan Durrani), is unique in every respect as is the personality of our Prophet most prominent of all the prophets.

The claims made by the author in the Preface may appear to be a bragging, but the perusal of the contents of the book does confirm his claim that all the pen portraits of the great personality of the Prophet of Islam were not consistent with the tastes of this materialistic age, and the only book which can be said to be of great value is by the late Syed Amir Ali. Mr. Durrani has a vast knowledge of facts and possesses a clear vision, and he knows how to put his case before an apathetic audience. He has therefore succeeded in presenting the facts of the life of our Prophet in a most admirable manner and he deserves universal co-operation from the entire community so that he may be able to produce more useful works on Islam which may be presented to all willing to study the teachings of Islam.

The book is most interesting as it has been written from entirely a new angle of vision. Many Muslim scholars have in recent years produced life portraits of the Prophet, but they have traversed the hackneyed notions, whereas Mr. Durrani repudiates commonplace conceptions, and produces wonderful, most rational and happy conclusions, which enhance the position of our Prophet. We are sorry the space at our disposal does not permit us to dwell upon the particulars, but the least we can say is that we have twice read the book and it gave immense pleasure in each reading. We shall strongly recommend to each of our readers to have a copy of it, which is priced at Rs. 2 and can be had from the Manager, *The Truth*, Lahore.—*The Muslim Review*.

'HINDUISM A CONTAGIOUS DISEASE'

Dr. Ambedkar's Message to Youth League

Dr. Ambedkar, in a message to the All Kerala Thiyas Youth League regarding their resolve to give up Hinduism, observes that the time for discussing the question of a change of religion is past, and the time for decisive action has come. He says there are two things he wishes to impress upon the Thiyas. The first is that Hinduism is not a religion. It is, he says, only a contagious disease. Everyone who wishes to escape the infection must sever his or her connection with those who are diseased. The severance of the connection with caste Hindus by the Depressed Classes is therefore a necessary act for their safety and their salvation.

The second thing they should do is to realise that the Depressed Classes, in changing their faith, must act together. The conversion should be a mass conversion. To whatever religion they go, according to Dr. Ambedkar, they must go in a body.

He observed that individual conversions to different religions would be of no consequence as they would be only dissipating their strength. Such conversions would mean dispersion and not consolidation. There are therefore two issues to be considered: severance from the Hindu faith and joining another faith, and he wants the Thiyas to be decisive on the first issue, though they should avoid making any declaration as regards the second. The second concerns the whole body of the Depressed Classes of India, and he says its solution should not be prejudiced by a separatist policy.

Notes on Rural Uplift

(By Raja Hasan Akhtar, P. C. S.)

As a rule, except in the poorest quarters, housing in the Punjab, whether in towns or villages, is quite good, and in the Canal Colonies and in those districts where the standard of living is high, it is excellent. There are tens of thousands of houses which cost many thousands of rupees each to build. Yet with all this expenditure, no thought seems to have been given to the ordinary rules of hygiene. Washing arrangements are crude; latrine arrangements, if any, are cruder. Cooking grates have often no chimneys; drainage arrangements are almost non-existent, and a dirty black coze trickles down the streets outside. Water arrangements are such that every drop of water used for drinking or cooking is thoroughly contaminated before it reaches the houses. Villages and towns are surrounded with refuse and often with nightsoil too, which is stirred up by every movement of man or beast or wind.

When people build pucca houses, if only they would devote a portion of the money they intend to spend, even 10 per cent of it, to sanitary considerations and the necessities of civilized life, the Punjab would be a sweeter and far healthier and happier place than it is.

When driving along one of our main roads, one sees pedestrians on the road-side cover up their faces with the ends of their *pagris* or with handkerchiefs in order to avoid the dust which they know the car will raise. The same good people live in towns or villages where the surface of the ground all round the habitations is covered with a layer of all manner of dirt and refuse which is thrown up into the air every morning and evening by the cattle going and coming at all times of the day. The dust of the road is clean, but this dust is filthy in the extreme and it falls in wells, on flour, on food and on water, gets into the eyes and nose and is sucked into the lungs. Yet none of these people who cover their noses when they see a car coming bother in the least about eating, drinking and breathing all this village refuse. What an illogical people we are!

CENTRAL JAMIAT-I-TABLIGH UL ISLAM, AMBALA CITY

Notice

The Annual meeting of the Executive body of the Central Jamiat-i-Tabligh-ul Islam, Ambala City, will be held on Tuesday the 28th of January 1936 at 4 P. M. in the office of the Jamiat, at which the statement of accounts for the year 1935 and report of work for the same year will be read.

The General Meeting of the members of the Jamiat will also be held on the same date at 5 P. M. in which the election of members of the Executive body and office-bearers for the year 1936 will take place. Members of both the bodies are requested to attend.

SYED GHULAM BHIK NAIRANG., M.L.A.,
Advocate,
General Secretary.

MUHAMMAD THE PROPHET

AN ESSAY

by

F. K. KHAN DURRANI, B. A.

WITH A FOREWORD BY

ALLAMA ABDULLAH YUSUF ALI, C.B.E., M.A., LL.M., F.R.S.L., I.C.S. Retd.

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The late Dr A. C Woolner.

It was but fit and proper that educationists throughout India should deplore the loss of Dr. A. C Woolner, Vice-Chancellor of the Punjab University. Dr. Woolner had served the University for thirty-two years and become identified with it in more ways than one, and his absence will be keenly felt in the educational circles of the Panjab for a long time. He was a scholar and a great organizer and administrator, and the present high status and the much widened range of the activities of the University were largely the fruit of his silent but indefatigable efforts.

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Islam & Ahmadism

By Dr. Sir Muhammad Iqbal

On the appearance of Pandit Jawahar Lal Nehru's three articles in the *Modern Review* of Calcutta I received a number of letters from Muslims of different shades of religious and political opinion. Some writers of these letters want me to further elucidate and justify the attitude of the Indian Muslims towards the Ahmadis. Others ask me what exactly I regard as the issue involved in Ahmadism. In this statement I propose first to meet these demands which I regard as perfectly legitimate, and then to answer the questions raised by Pandit Jawahar Lal Nehru. I fear, however, that parts of this statement may not interest the Pandit, and to save his time I suggest that he may skip over such parts.

It is hardly necessary for me to say that I welcome the Pandit's interest in what I regard as one of the greatest problems of the East and perhaps of the whole world. He is, I believe, the first Nationalist Indian leader who has expressed a desire to understand the present spiritual unrest in the world of Islam. In view of the many aspects and possible reactions of this unrest it is highly desirable that thoughtful Indian political leaders should open their minds to the real meaning of what is at the present moment agitating the heart of Islam.

Nervousness at Muslim Awakening

I do not wish, however, to conceal the fact either from the Pandit or from any other reader of this statement that the Pandit's articles have for the moment given my mind rather a painful conflict of feelings. Knowing him as I do to be a man of wide cultural sympathies, my mind cannot but incline to the view that his desire to understand the questions he has raised is perfectly genuine. Yet the way in which he has expressed himself betrays a psychology which I find difficult to attribute to him. I am inclined to think that my statement on Qadianism—no more than a mere exposition of a religious doctrine on modern lines—has embarrassed both the Pandit and the Qadianis, perhaps because both inwardly resent, for different reasons, the prospect of Muslim political and religious solidarity, particularly in India. It is obvious that the Indian Nationalist whose political idealism has practically killed his sense for fact, is intolerant of the birth of a desire for self-determination in the heart of North-West Indian Islam. He thinks, wrongly in my opinion, that the only way to Indian Nationalism lies in a total suppression of the cultural entities of the country through the interaction of which alone India can evolve a rich and enduring culture. A nationalism achieved by such methods can mean nothing but mutual bitterness and even oppression. It is equally obvious that the Qadianis, too, feel nervous at the political awakening of the Indian Muslims, because

they feel that the rise in political prestige of the Indian Muslims is sure to defeat their designs to carve out from the *Ummat* of the Arabian Prophet a new *Ummat* for the Indian Prophet. It is no small surprise to me that my effort to impress on the Indian Muslims the extreme necessity of internal cohesion in the present critical moment of their history in India, and my warning them against the forces of disintegration, masquerading as Reformist movements, should have given the Pandit an occasion to sympathize with such forces.

Analogy of Spinoza

However, I do not wish to pursue the unpleasant task of analysing the Pandit's motives. For the benefit of those who want further elucidation of the general Muslim attitude towards the Qadianis, I would quote a passage from Durant's *Story of Philosophy*, which I hope will give the reader a clear idea of the issue involved in Qadianism. Durant has in a few sentences summed up the Jewish point of view in the excommunication of the great philosopher Spinoza. The reader must not think that in quoting this passage I mean to insinuate some sort of comparison between Spinoza and the founder of Ahmadism. The distance between them, both in point of intellect and character, is simply tremendous. The "God-intoxicated" Spinoza never claimed that he was the centre of a new organization and that all the Jews who did not believe in him were outside the pale of Judaism. Durant's passage, therefore, applies with much greater force to the attitude of Muslims towards Qadianism than to the attitude of the Jews towards the excommunication of Spinoza. The passage is as follows:

Furthermore, religious unanimity seemed to the elders their sole means of preserving the little Jewish group in Amsterdam from disintegration, and almost the last means of preserving the unity, and so ensuring the survival, of the scattered Jews of the world. If they had had their own state, their own civil law, their own establishments of secular force and power, to compel internal cohesion and external respect, they might have been more tolerant. But their religion was to them their patriotism as well as their faith, the synagogue was their centre of social and political life as well as of ritual and worship; and the Bible whose veracity Spinoza had impugned was the "Portable Fatherland" of their people. Under the circumstances they thought heresy was treason, and toleration suicide.

True Toleration

Situated as the Jews were—a minority community in Amsterdam—they were perfectly justified in regarding Spinoza as a disintegrating factor threatening the dissolution of their community. Similarly, the Indian Muslims are right in regarding the Qadiani Movement, which declares the entire world of Islam as *Kafir* and socially boycotts them, to be far more dangerous to the collective life of Islam in India than

the metaphysics of Spinoza to the collective life of the Jews. The Indian Muslim, I believe, instinctively realizes the peculiar nature of circumstances in which he is placed in India and is naturally much more sensitive to the forces of disintegration than the Muslims of any other country. This instinctive perception of the average Muslim is in my opinion absolutely correct and has, I have no doubt, a much deeper foundation in the conscience of Indian Islam.

Those who talk of toleration in a matter like this are extremely careless in using the word toleration which I fear they do not understand at all. The spirit of toleration may arise from very different attitudes of the mind of man. As Gibbon would say. There is the toleration of the philosopher to whom all religions are equally true; of the historian to whom all are equally false; and of the politician to whom all are equally useful. There is the toleration of the man who tolerates other modes of thought and behaviour because he has himself grown absolutely indifferent to all modes of thought and behaviour. There is the toleration of the weak man who, on account of sheer weakness, must pocket all kinds of insults heaped on things or persons he holds dear. It is obvious that these types of tolerance have no ethical value. On the other hand, they unmistakably reveal the spiritual impoverishment of the man who practises them. True toleration is begotten of intellectual breadth and spiritual expansion. It is the toleration of the spiritually powerful man who, while jealous of the frontiers of his own faith, can tolerate and even appreciate all forms of faith other than his own. Of this type of toleration the true Muslim alone is capable. His own faith is synthetic, and for this reason he can easily find grounds of sympathy and appreciation in other faiths. Our great Indian poet, Amir Khusro, beautifully brings out the essence of this type of toleration in the story of an idol-worshipper. After giving an account of his intense attachment to his idols the poet addresses his Muslim readers as follows.

اے کہ ذات طاعت کے ہندو،
ہم زور پرستش کری

"O you who sneer at the Hindu's idolatry,
Learn, too, from him how worship is done."

Only a true lover of God can appreciate the value of devotion, even though it is directed to gods in whom he himself does not believe. The folly of our preachers of toleration consists in describing the attitude of the man who is jealous of the boundaries of his own faith as one of intolerance. They wrongly consider this attitude as a sign of moral inferiority. They do not understand that the value of his attitude is essentially biological.

Ethical and Biological Standpoints

Where the members of a group feel, either instinctively or on the basis of rational argument, that the corporate life of the social organism to which they belong is in danger, their defensive attitude must be appraised in reference mainly to a biological criterion. Every thought or deed in this connection must be judged by the life-value that it may possess. The question in this case is not whether the attitude of an individual or community towards the man who is declared to be a heretic is morally good or bad. The question is whether it is life-giving or life-destroying.

No Inquisition in Islam

Pandit Jawahar Lal Nehru seems to think that a society founded on religious principles necessitates the institution of Inquisition. This is indeed true of the history of Christianity; but the history of Islam, contrary to the Pandit's logic, shows that during the last thirteen hundred years of the life of Islam, the institution of Inquisition has been absolutely unknown in Muslim countries. The Quran expressly prohibits such an institution. "Do not seek out the shortcomings of others and carry not tales

against your brethren." Indeed the Pandit will find from the history of Islam that Jews and Christians, fleeing from religious persecution in their own lands, always found shelter in the lands of Islam.

The two propositions on which the conceptual structure of Islam is based are so simple that it makes heresy in the sense of turning the heretic outside the fold of Islam almost impossible. It is true that when a person declared to be holding heretical doctrines threatens the existing social order, an independent Muslim state will certainly take action. But in such a case the action of the state will be determined more by political considerations than by purely religious ones.

I can very well realize that a man like the Pandit, who is born and brought up in a society which has no well-defined boundaries and consequently no internal cohesion, finds it difficult to conceive that a religious society can live and prosper without state-appointed commissions of enquiry into the beliefs of the people. This is quite clear from the passage which he quotes from Cardinal Newman, and he wonders how far I would accept the application of the Cardinal's dictum to Islam. Let me tell him that there is a tremendous difference between the inner structure of Islam and Catholicism in which the complexity, the ultra-rational character and the number of dogmas has, as the history of Christianity shows, always fostered possibilities of fresh heretical interpretations.

Islam has no Dogma

The simple faith of Muhammad is based on two propositions—that God is One, and that Muhammad is the last of the line of those holy men who have appeared from time to time in all countries and in all ages to guide mankind to the right ways of living. If, as some Christian writers think, a dogma must be defined as an ultra rational proposition which for the purpose of securing religious solidarity must be assented to without any understanding of its metaphysical import, then these two simple propositions of Islam cannot be described even as dogmas; for both of them are supported by the experience of mankind and are fairly amenable to rational argument.

What is Heresy in Islam

The question of a heresy, which needs the verdict whether the author of it is within or without the fold, can arise, in the case of a religious society founded on such simple propositions, only when the heretic rejects both or either of these propositions. Such heresy must be and has been rare in the history of Islam which, while jealous of its frontiers, permits freedom of interpretation within these frontiers. And since the phenomenon of the kind of heresy which affects the boundaries of Islam has been rare in the history of Islam, the feeling of the average Muslim is naturally intense when a revolt of this kind arises. That is why the feeling of Muslim Persia was so intense against the Bahais. That is why the feeling of the Indian Muslims is so intense against the Qadianis.

It is true that mutual accusations of heresy for differences in minor points of law and theology among Muslim religious sects have been rather common. In this indiscriminate use of the word *kufr* both for minor theological points of difference as well as for the extreme cases of heresy which involve the excommunication of the heretic, some present-day educated Muslims who possess practically no knowledge of the history of Muslim theological disputes, see a sign of social and political disintegration of the Muslim community. This, however, is an entirely wrong notion. The history of Muslim Theology shows that mutual accusation of heresy on minor points of difference has, far from working as a disruptive force, actually given an impetus to synthetic theological thought. "When we read the history of the development of Mohammedan Law", says Prof. Hurgrenje, "we find that, on the one hand, the doctors of every age, on the slightest

(See page 4)

The Truth

MONDAY, JANUARY 27, 1936

HIS MAJESTY THE KING

The most notable event of the week was the death of His Imperial Majesty King George V, who passed away in his seventy-first year after a glorious and most prosperous reign of nearly twenty-six years in the early hours on Tuesday the 21st instant. His late Majesty was the most popular monarch of this century, and naturally his loss has evoked spontaneous grief and sympathy throughout the world. Since his last long illness early in 1929 His Majesty was never in vigorous health. Of late it had become very precarious, and the end, which was foreknown to almost everybody, was peaceful.

According to a fiction of the British constitution, the king never dies. H. R. H. the Prince of Wales, therefore, became King automatically by the death of his royal father, and his accession to the throne as Edward VIII has already been proclaimed throughout the British Empire.

RUDYARD KIPLING

The second notable event was the death of Rudyard Kipling, poet and writer of stories, whose name will surely live as long as the English tongue remains alive. Kipling was born in India—at Lahore, stepped into the world of letters and made his name first in India, and the major part of his work was also laid in India. But by a strange irony of fate he is the one among British poets whose work is the least read by the people of India. There is one line among his numerous poems, which, like the proverbial half-truth, is responsible for the deep-seated prejudice against him in the Indian mind. The line reads:

Oh, East is East, and West is West, and never the twain shall meet.

This line is the first of the first and the last stanzas of the poem, which are identical, and the two stanzas end in the same two lines, and it is these two lines which are the soul of the whole poem and the true reflex of the poet's mind, but which unfortunately are never quoted. They are:

But there is neither East nor West, Border, nor Breed, nor Birth
When two strong men stand face to face, though they come
from the ends of the earth!

Kipling is known as the "Laureate of the Empire," and there is much in his work to inspire the British race with faith and courage and manly endeavour. But that is no reason why we should be so petty as not to admire the man who loves his race and country and sings of its high achievements. Kipling is the poet of lofty manhood and vigorous thought, and his direct and straightforward language, which scorns the ornate artificialities of the sentimental poetry of love or mysticism, suits his manly themes. He exalts "five-meal meat-fed men" and adores "deep-bosomed" women. He is the poet of humanity, sees "naught common" on God's earth, gives his mead of praise to the Fuzzy-Wuzzy who "broke the British square," warmly approves of the Punjabi Jat and the Yusufzai Pathan, and pays homage to the troth unto death of the Rajput dame. He is a man of deep piety, who is led by the death of a rose to catch "hold of God and save his soul from hell," and who "by his own work before the night makes his prayer to the Great Overseer." But his piety is not of the churchy, formal kind, and his God is anything but Christian:

"Your mither's God's a graspin' deil, the shadow o' yoursel',
Got out o' books by meenisters clean daft on Heaven an' Hell.
They mak' him in the Broomielaw, o' Glasgie cold an' dirt,
A jealous, pridefu' fatich, lad, that's only strong to hurt.
Ye'll not go back to Him again an' kiss His red-hot rod."

His is rather the living God,

"That does not kipper souls for sport or break a life in jest,
But swells the ripenin' cocoanuts an' ripens the woman's breast,"

But above everything else Kipling is the poet of fitness, bodily, mental and spiritual, of "obey your orders" and of a proud and self-reliant manhood:—

"But, Oub, when thy whiskers are grown,
Remember the Wolf is a hunter—go forth and get food o' thine own."

The present writer has obtained much inspiration from Kipling's poetry and begs to suggest to those who have the taste for good literature not to be without the Inclusive Edition of Kipling's Verse (Hodder and Stoughton). Among his prose-works, his two "Jungle Books" are perhaps the most delightful and are not likely to die, though others may.

SIR M. IQBAL'S ESSAY

Dr. Sir Muhammad Iqbal's essay on "Islam and Ahmadism," half of which is published in today's issue, is the third notable event of the week. Iqbal is one of the world's leading thinkers, and he writes from a high plane, while religious thought in this country is the crudest and the most primitive. He takes great pains to make his meaning clear, but for all that his thought remains understood. His statement on the Ahmadis issue made in May of last year, though a small affair, kept the public press of India busy for six months, and even then very few evinced any intelligent grasp of it. The present essay is of a higher order and requires some elucidation before the average Indian reader can appreciate it. We reserve our comments until the whole essay is before the readers.

Seth Haji Ebrahim Cassimji Madha

Seth Haji Ebrahim Cassimji Madha, a merchant prince of Rangoon and a great philanthropist, has passed away to the great sorrow of the Muslims of Burma and Gujrat in particular and of the commercial community of Burma in general, and we join them in their sorrow. The late lamented Seth belonged to the Memon community and was born at a village near Surat. He and his younger brother migrated early to Rangoon where they established an umbrella factory, to which they later added a factory for soap manufacture. Industry and uprightness brought success and untold wealth to the brothers, and the two factories are in a most flourishing condition. A few years ago Seth Ebrahim retired to his native village and gave himself up to works of charity and public beneficence. To his birth-place he donated a complete and up-to-date system of water supply and a free hospital, to both of which he gave rich endowments, and established several schools in the neighbourhood. Muslim institutions such as the Jamiat-ul-Ulema, the Deoband College, the Saharanpur College and several others too numerous to mention were also indebted to his munificence. He also established a rest house at Calcutta for the use of his fellow-countrymen travelling to Burma and spent large sums of money in Bihar earthquake relief. H. H. the Gaekwar of Baroda had bestowed upon him an honorific title as a mark of his high appreciation of the Seth's philanthropy. May his soul rest in peace!

ISLAM AND AHMADISM

(Continued from page 2)

stimulus, condemn one another to the point of mutual accusations of heresy; and, on the other hand, the very same people with greater and greater unity of purpose try to reconcile the similar quarrels of their predecessors."

The student of Muslim Theology knows that among Muslim legists this kind of heresy is technically known as "heresy below heresy," i.e., the kind of heresy which does not involve the excommunication of the culprit. It may be admitted, however, that in the hands of mullahs, whose intellectual laziness takes all oppositions of theological thought as absolute and is consequently blind to the unity in difference, this minor heresy may become a source of great mischief. This mischief can be remedied only by giving to the students of our theological schools a clearer vision of the synthetic spirit of Islam, and by re-initiating them into the function of logical contradiction as a principle of movement in theological dialectic. The question of what may be called major heresy arises only when the teaching of a thinker or a reformer affects the frontiers of the faith of Islam. Unfortunately this question does arise in connection with the teachings of Qadianism.

Two Sections of Ahmadis

It must be pointed out here that the Ahmadi movement is divided into two camps known as the Qadianis and the Lahoris. The former openly declare the founder to be a full prophet: the latter, either by conviction or policy, have found it advisable to preach an apparently toned down Qadianism. However, the question whether the founder of Ahmadism was a prophet the denial of whose mission entails what I call the "major heresy" is a matter of dispute between the two sections. It is unnecessary for my purpose to judge the merits of this domestic controversy of the Ahmadis. I believe, for reasons to be explained presently, that the idea of a full prophet whose denial entails the denier's excommunication from Islam is essential to Ahmadism, and that the present head of the Qadianis is far more consistent with the spirit of the movement than the Imam of the Lahoris.

The Meaning of Finality

The cultural value of the idea of Finality in Islam I have fully explained elsewhere. Its meaning is simple: No spiritual surrender to any human being after Muhammad who emancipated his followers by giving them a law which is realizable as arising from the very core of human conscience. Theologically the doctrine is this: The socio-political organization called "Islam" is perfect and eternal. No revelation the denial of which entails heresy is possible after Muhammad. He who claims such a revelation is a traitor to Islam. Since the Qadianis believe the founder of the Ahmadiyya movement to be the bearer of such a revelation, they declare that the entire world of Islam is infidel.

The Mirza's Argument

The founder's own argument, quite worthy of a mediæval theologian, is that the spirituality of the Holy Prophet of Islam must be regarded as imperfect if it is not creative of another prophet. He claims his own prophethood to be an evidence of the prophet-rearing power of the spirituality of the Holy Prophet of Islam. But if you further ask him whether the spirituality of Muhammad is capable of rearing more prophets than one, his answer is "No." This virtually amounts to saying: "Muhammad is not the last Prophet; I am the last." Far from understanding the cultural value of the Islamic idea of finality in the history of mankind generally and of Asia especially, he thinks that finality in the sense that no follower of Muhammad can ever reach the status of prophethood

is a mark of imperfection in Muhammad's prophethood. As I read the psychology of his mind he, in the interest of his own claim to prophethood, avails himself of what he describes as the creative spirituality of the Holy Prophet of Islam and, at the same time, deprives the Holy Prophet of his 'finality' by limiting the creative capacity of his spirituality to the rearing of only one prophet, i.e., the Mirza himself. In this way does the new prophet quietly steal away the 'finality' of one whom he claims to be his spiritual progenitor.

He claims to be a 'buruz' (بروز) of the Holy Prophet of Islam, insinuating thereby that, being a 'buruz' of him, his 'finality' is virtually the 'finality' of Muhammad, and that this view of the matter, therefore, does not violate the 'finality' of the Holy Prophet. In identifying the two finalities, his own and that of the Holy Prophet, he conveniently loses sight of the temporal meaning of the idea of Finality. It is, however, obvious that the word 'buruz' in the sense even of complete likeness, cannot help him at all; for the 'buruz' must always remain the other of its original. Only in the sense of re-incarnation does a 'buruz' become identical with the original. Thus, if we take the word 'buruz' to mean "like in spiritual qualities", the argument remains ineffective. If, on the other hand, we take it to mean re-incarnation of the original in the Aryan sense of the word, the argument becomes plausible; but its author turns out to be only a Magian in disguise.

Ibn-i-Arabi's Position

It is further claimed on the authority of the great Muslim mystic, Muhy ud-Din Ibn-i-Arabi of Spain, that it is possible for a Muslim saint to attain, in his spiritual evolution, to the kind of experience characteristic of the prophetic consciousness. I personally believe this view of the Sheikh Muhy-ud-Din Ibn-i-Arabi to be psychologically unsound. But assuming it to be correct the Qadiani argument is based on a complete misunderstanding of his exact position. The Sheikh regards it as a purely private achievement which does not, and in the nature of things cannot, entitle such a saint to declare that all those who do not believe in him are outside the pale of Islam. Indeed, from the Sheikh's point of view, there may be more than one saint, living in the same age or country, who may attain to prophetic consciousness. The point to be seized is that while it is psychologically possible for a saint to attain to prophetic experience, his experience will have no socio-political significance making him the centre of a new organization and entitling him to declare this organization to be the criterion of the belief or disbelief of the followers of Muhammad.

Leaving his mystical psychology aside, I am convinced from a careful study of the relevant passages of the *Futuhat* that the great Spanish mystic is as firm a believer in the Finality of Muhammad as any orthodox Muslim. And if he had seen in his mystical vision that one day in the East some Indian amateurs in Sufism would seek to destroy the Holy Prophet's finality under the cover of his mystical psychology, he would have certainly anticipated the Indian Ulema in warning the Muslims of the world against such traitors to Islam.

Need of Psychological Analysis.

We now turn to the essence of Ahmadism. A discussion of its sources and of the way in which pre-Islamic Magian ideas have, through the channels of Islamic mysticism, worked on the mind of its author would be extremely interesting from the standpoint of comparative religion. It is, however, impossible for me to undertake this discussion here. Suffice it to say that the real nature of Ahmadism is hidden behind the mist of mediæval mysticism and theology. The Indian Ulema, therefore, took it to be a purely theological movement and came out with theological weapons to deal with it. I believe, however, that this movement

Suggestions for Communal Peace in India

(By Al-Haj Seth Qassim Ali Jarrabhoy)

[The author of this article is an enthusiastic worker for Islam and is essentially a man of peace. The sentiments expressed in it are a genuine expression of a sincere desire for peace and goodwill between Hindus and Muslims, which is so essential for the peace and progress of India, and without doubt will be read with interest.—Ed.]

I take the liberty to place before the public the question of Hindu Muslim unity—a subject which is so important at this critical juncture for the peaceful solution of many knotty problems affecting the welfare of India.

The question was taken up as early as 1911 by His Highness the Agha Khan, Mr. Jinnah and many other leading persons, at the historic conference held at Allahabad in that year under the chairmanship of Sir William Wedderburn. There were many subsequent conferences, and deputations of prominent persons of both communities met together to arrive at a settlement; but nothing of lasting benefit resulted from their deliberations.

The Quranic Solution

To my mind, one remedy for this chronic disease would be to act upon the injunction prescribed in the Holy Quran in verse 125 of Chapter XVI, which lays down:—

"Call to the way of thy Lord with wisdom and goodly exhortation and have disputations with them in the best manner."

Large joint gatherings should be held by the two communities with a view to paving the way for peace in India. Leaders of both the communities should lay bare before the audience the simple truth—the truth of the mission of love and good feelings. The Quran supports this idea. It says: "If you do good secretly or openly or pardon somebody's faults, surely Allah is the (best) Pardoners, Powerful" IV: 149.

Muslim friends should tell their Hindu friends that it is wrong of them to think that Muslim kings conquered India for converting Hindus to their faith. For, had they done so, they would have achieved their purpose long before the advent of Aurangzeb. There is no instance in the history of India of a Muslim monarch making converts to Islam by force. A Muslim is clearly given to understand by the Holy Quran that "There is no compulsion in religion," II: 256. The religion here referred to is Islam and the word "Islam" rendered into English means PEACE. So Islam is but the religion of Peace and Surrender to the will of Allah.

Further, the Muslims should exhort their Hindu friends by assuring them that Islam is not a religion of the sword. Islam has a rational principle which needs no swords. Moreover, Islam does not care to conquer bodies alone; it always attracts and conquers the hearts of men.

Salman the Persian

A Parsee priest of good fame, having heard of the

advent of the Holy Prophet Muhammad, bade farewell to his country and proceeded to Medina. Here, to his utter astonishment, he saw a figure, simple, and surrounded by a multitude of men. The Prophet, seeing his eyes thirsting for truth, asked the people to call him nearer. The stranger trembled; his heart beat rapidly and he was seen as if he was being driven to a great task. The Prophet then called him saying, "O Salman, surely thou art one of our family members." This short sentence was enough for the tender heart of the eighty-year old Persian priest. Salman passed the remaining days of his life in the company of the Prophet at Medina. This example should be sufficient enlightenment for those who wrongly proclaim

that Muhammad preached his doctrine by taking the Quran in one hand and the sword in the other. A quietus should be given to such charges and the truth about the Prophet should take its place in the light of the Quran, the Vedas and the Bible.

The Hindus should, on their part, try to understand the Quran in its true light. The Quran is not intended for the Muslims only. It says that the Book was brought for all the peoples so that they may understand. The Hindus will find in this Last Revealed Book things worthy to be written in letters of gold. If they read it carefully and with an unbiased mind, I am sure, they will admire and applaud the teachings which are laid down in it for the good of every nation, every community and for all ages to come.

Cow-Killing

Next comes the question of cow-sacrifice. The Muslims totally fail to understand why only they are made the target of the wrath of the illiterate Hindu masses. Other communities besides Muslims, such as Christians, Jews and even low caste Hindus, take quite another view of the matter. If our Hindu friends were to declare that they honoured the cow, not because they look upon it as a divinity, but because it is a useful animal, Muslims would surely understand and sympathise with them. The Muslims are certainly not so foolish that they should destroy things useful.

In education, the Muslims are backward and cannot yet compete with their Hindu friends. The result is that their rights are often denied to them. The Hindus should act justly and regard Muslims as their friends.

Do not the Lal Qila of Delhi, the Agra Fort, and Taj Mahal, the Qutub Minar, the Juma Masjid of Delhi, the Shalimar of Kashmere and innumerable sarais and resting places owe their existence to Muslim rule in India? In the same manner, the noble names of those

See page 7)



Al-Haj Qassim Ali Jarrabhoy

Author of "Muhammad: A Mercy to All the Nations," etc

ISLAM AND AHMADISM

(Continued from page 4)

the proper method of dealing with the movement, and that the success of the Ulama was, therefore, only partial. A careful psychological analysis of the revelations of the founder would perhaps be an effective method of dissecting the inner life of his personality. In this connection I may mention Maulvi Manzoor Elahi's collection of the founder's revelations, which offers rich and varied material for psychological research. In my opinion the book provides a key to the character and personality of the founder, and I do hope that one day some young student of modern psychology will take it up for serious study. If he takes the Quran for his criterion, as he must for reasons which cannot be explained here, and extends his study to a comparative examination of the experiences of the founder of the Ahmadiyya movement and contemporary non-Muslim mystics, such as Rama Krishna of Bengal, he is sure to meet more than one surprise as to the essential character of the experience on the basis of which prophethood is claimed for the originator of Ahmadism.

Turning Point in Islamic History

Another equally effective and more fruitful method, from the standpoint of the plain man, is to understand the real content of Ahmadism in the light of the history of Muslim theological thought in India at least from the year 1799. The year 1799 is extremely important in the history of the world of Islam. In this year fell Tipu; and his fall meant the extinguishment of Muslim hopes for political prestige in India. In the same year was fought the battle of Navarino which saw the destruction of the Turkish fleet. Prophetic were the words of the author of the chronogram of Tipu's fall, which visitors to Serangapatam find engraved on the wall of Tipu's Mausoleum.

"Gone is the glory of Ind as well as of Roum."

Thus in the year 1799 the political decay of Islam in Asia reached its climax. But just as out of the humiliation of Germany on the day of Jena arose the Modern German nation, it may be said with equal truth that out of the political humiliation of Islam in the year 1799 arose modern Islam and her problems.

This point I shall explain in the sequel. For the present I want to draw the reader's attention to some of the questions which have arisen in Muslim India since the fall of Tipu and the development of European imperialism in Asia.

Crucial Questions.

Does the idea of Caliphate in Islam embody a religious institution? How are the Indian Muslims and for the matter of that all Muslims outside the Turkish Empire related to the Turkish Caliphate? Is India *Dar ul Harb* or *Dar-ul-Islam*? What is the real meaning of the doctrine of Jihad in Islam? What is the meaning of the expression "From amongst you" in the Quranic verse: "Obey God, obey the Prophet and the masters of the affair, i. e., rulers, from amongst you"? What is the character of the traditions of the Prophet foretelling the advent of Imam Mehdi?

These questions and some others which arose subsequently, were, for obvious reasons, questions for Indian Muslims only. European imperialism, however, which was then rapidly penetrating the world of Islam, was also intimately interested in them. The controversies which these questions created form a most interesting chapter in the history of Islam in India. The story is a long one and is still waiting for a powerful pen.

Genesis of Ahmadism.

Muslim politicians whose eyes were mainly fixed on the realities of the situation succeeded in winning over a section of the Ulama to adopt a line of theological argument which, as they thought, suited the

situation. But it was not easy to conquer by mere logic the beliefs which had ruled for centuries the conscience of the masses of Islam in India. In such a situation logic can either proceed on the ground of political expediency or on the lines of a fresh orientation of texts and traditions. In either case the argument will fail to appeal to the masses. To the intensely religious masses of Islam only one thing can make a conclusive appeal, and that is Divine Authority. For an effective eradication of orthodox beliefs it was found necessary to find a revelational basis for a politically suitable orientation of theological doctrines involved in the questions mentioned above. This revelational basis is provided by Ahmadism. And the Ahmadi themselves claim this to be the greatest service rendered by them to British imperialism.

The prophetic claim to a revelational basis for theological views of a political significance amounts to declaring that those who do not accept the claimant's views are infidels of the first water and destined for the flames of Hell. As I understand the significance of the movement, the Ahmadi belief that Christ died the death of an ordinary mortal, and that his second advent means only the advent of a person who is spiritually 'like unto him,' give the movement some sort of a rational appearance. But they are not really essential to the spirit of the movement. In my opinion they are only preliminary steps towards the idea of full prophethood which alone can serve the purposes of the movement eventually brought into being by new political forces.

In primitive countries it is not logic but authority that appeals. Given a sufficient amount of ignorance or credulity, which strangely enough sometimes co-exists with good intelligence, and a person sufficiently audacious to declare himself a recipient of Divine revelation whose denial would entail eternal damnation, it is easy, in a subject Muslim country, to invent a political theology and to build a community whose creed is political servility. And in the Punjab even an ill-woven net of vague theological expressions can easily capture the innocent peasant who has been for centuries exposed to all kinds of exploitation.

Pt J. L. Nehru's Error.

Pandit Jawahar Lal Nehru advises the orthodox of all religions to unite and thus to delay the coming of what he conceives to be Indian Nationalism. This ironical advice assumes that Ahmadism is a reform movement. He does not know that as far as Islam in India is concerned, Ahmadism involves both religious and political issues of the highest importance. As I have explained above, the function of Ahmadi in the history of Muslim religious thought is to furnish a revelational basis for India's present political subjection. Leaving aside the purely religious issues, on the ground of political issues alone it does not lie in the mouth of a man like Pandit Jawahar Lal Nehru to accuse Indian Muslims of reactionary conservatism. I have no doubt that if he had grasped the real nature of Ahmadism, he would have very much appreciated the attitude of Indian Muslims towards a religious movement which claims Divine authority for the woes of India.

Thus the reader will see that the pallor of Ahmadism which we find on the cheeks of Indian Islam to-day is not an abrupt phenomenon in the history of Muslim religious thought in India. The ideas which eventually shaped themselves in the form of this movement had become prominent in theological discussions long before the founder of Ahmadism was born.

The Lord of Hope and the Prince of Despair.

Nor do I mean to insinuate that the founder of Ahmadism and his companions deliberately planned their programme. I dare say the founder of the Ahmadiyya movement did hear a voice, but whether this voice came from the God of Life and Power or arose out of the spiritual impoverishment of the people, must depend upon the nature of the movement which

it has created and the kind of thought and emotion which it has given to those who have listened to it.

The reader must not think that I am using metaphorical language. The life-history of nations shows that when the tide of life in a people begins to ebb, decadence itself becomes a source of inspiration, inspiring their poets, philosophers, saints, and statesmen, and turning them into a class of apostles whose sole ministry is to glorify, by the force of a seductive art or logic, all that is ignoble and ugly in the life of their people. These apostles unconsciously clothe despair in the glittering garment of hope, undermine the traditional values of conduct and thus destroy the spiritual virility of those who happen to be their victims. One can only imagine the rotten state of a people's will who are, on the basis of Divine authority, made to accept their political environment as final.

Thus all the actors who participated in the drama of Ahmadism were, I think, only innocent instruments in the hands of decadence. A similar drama had already been acted in Persia; but it did not lead, and could not have led, to the religious and political issues which Ahmadism has created for Islam in India. Russia offered tolerance to Babism and allowed the Babis to open their first missionary centre in *Ishqabad*. England showed Ahmadis the same tolerance in allowing them to open their first missionary centre in *Woking*. Whether Russia and England showed this tolerance on the ground of imperial expediency or pure broadmindedness is difficult for us to decide. This much is absolutely clear that this tolerance has created difficult problems for Islam in Asia. In view of the structure of Islam, as I understand it, I have not the least doubt in my mind that Islam will emerge purer out of the difficulties thus created for her. Times are changing. Things in India have already taken a new turn. The new spirit of democracy which is coming to India is sure to disillusion the Ahmadis and to convince them of the absolute futility of their theological inventions.

Nor will Islam tolerate any revival of mediæval mysticism which has already robbed its followers of their healthy instincts and given them only obscure thinking in return. It has, during the course of the past centuries, absorbed the best minds of Islam, leaving the affairs of the state to mere mediocrities. Modern Islam cannot afford to repeat the experiment. Nor can it tolerate a repetition of the Punjab experiment of keeping Muslims occupied for half a century in theological problems which had absolutely no bearing on life. Islam has already passed into the broad daylight of fresh thought and experience; and no saint or prophet can bring it back to the fogs of mediæval mysticism.

(To be continued.)

COMMUNAL PEACE IN INDIA

(Continued from page 5)

faithful men, Raja Todar Mal and Raja Mansingh, will ever remain enshrined in the hearts of the students of Indian history.

The question of music before mosques should be tackled in a spirit of toleration and enlightenment. I believe, if we go deep into this question and explain the Muslim view point to the Hindus, the question could be solved easily. Hindus should respect the sentiments of their neighbours. It is well-known that no music or any disturbing noise of this kind is permitted before a church, a convent or a synagogue, and we have its living example here in Bombay to-day. The Church of Scotland near the Prince of Wales Museum on the Custom House Road in Bombay bears witness to it. Tram authorities have instructed their men to pass the trams before this Church on Sundays at 6. p.m. quietly and without making any noise. The same is the case with the places of worship of all nations. My suggestion to our Hindu friends is that they should respect Muslim places of worship and refrain from doing anything likely to disturb the faithful praying in the mosques.

There should be a standing committee of thoughtful, sane and tactful persons in every province or rather in every big city, which should work assiduously to create the spirit of friendship and amity between the two communities. If any foolish or ignorant person of any community openly abused the religion or otherwise wounded the religious sentiments of the other community, or published books or any other kind of literature slighting any religion or wounding religious feelings, the Government should immediately put a stop to it. The famous proclamation of Queen Victoria stands quite clear and fresh in this respect to this day.

The last remedy for the removal of communal hatred is to form a committee representative of the two communities for scrutinizing the text books used in Indian schools and colleges. Passages in those books, which are calculated to fan feelings of hatred and animosity between the communities should be expunged or modified in such a way as not to give offence to anybody. On the other hand, lessons should be introduced with a view to promoting goodwill and harmony between the communities and inculcating good morals and respect for others' sentiments.

If the public press understood its responsibility and refrained from publishing mischievous reports or doing anything that would promote ill-feelings among the sister communities, much good would certainly follow.

Our community has always remained on the side of law and order and can do a great deal to promote friendly feelings between the two communities, and I appeal to the leaders of our community to form a league of peace under the patriotic leadership of His Highness the Agha Khan to encourage cordial, harmonious and brotherly relations between Hindus and Muslims. Thus alone can India be proud of her two sons, the Hindu and the Muslim.

THE LAHORE G. P. O.

(To the Editor of the Truth)

SIR,—In the *Truth* for 25th November 1935 there appeared an article on the Hindu monopoly of sub-offices in Lahore. It is a fact that out of 5 changes in sub-postmasterships only one post was given to the Muslims and the rest were filled in by Hindus.

There came another chance when the Postmaster could redress the wrong done to the Muslims, but the rights of Muslims were again sacrificed. Out of the three new sub-offices opened this month two have been given to Hindus, and the third has been made over to a Sikh. The following figures will show the strength of the Muslim officials in the Lahore G. P. O.:

DESIGNATION	NO.	GRADE	H	M	S	CH.
Postmaster	1	700 800				1
Dy. Postmaster	1	350 650		1		
1st A. P. M.	1	250 350		1		
2nd A. P. M.	2	160 250		1	1	
Head Clerks	6	160 250	4	2		
Sub Postmasters	4	160 250	3		1	
Town Inspectors	5	45 145	3	1	1	
Sub Postmasters	23	45-145	14	5	4	
Accounts Branch	5	45 145	4	1		
Corrs. Branch	13	45 145	6	3	2	
Head Clerks	4	45 145	4			

H = Hindu, M = Muslim, S = Sikh, Ch = Christian

Out of 23 Sub Offices, 14 are occupied by Hindus, 4 by Sikhs and only 5 are held by Muslims. 21.7 percent of the appointments are given to the latter. In recruitment cases only 3 percent is given to the Sikhs and more than 50 percent is granted to the Muslims. When appointments are made to sub-offices, the same ratio should be maintained, especially when it also suits the convenience of the tax-payers. In Lahore, most of these ilaqas are Muslim, and it should be in the interests of the Government as well as of the tax-payers if Muslim officials are deputed to them.

The fact has already been brought to the notice of the P. M. G., but to no purpose. Will some M. L. A. kindly take the matter into his hands and move the Assembly to awaken the Postal Department?

"Facts"

MUHAMMAD THE PROPHET

AN ESSAY

by

F. K. KHAN DURRANI, B. A.

WITH A FOREWORD BY

ALLAMA ABDULLAH YUSUF ALI, C.B.E., M.A., LL.M., F.R.S.L., I.C.S. Retd.

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MY VISIT TO Dr. AMBEDKAR

THE HOUR OF TRIAL AND OPPORTUNITY

[By F. K. Khan Durrani]

I have been to see Dr. Ambedkar. It was this missionary tour for which I took holiday recently, and it is time I made my report. But it is to be understood that I am first and foremost a missionary of Islam and only in the second place a journalist. To the journalist, 'copy' is the main thing, and the more newsy the copy, the better it serves his purpose. He cares little whether his story helps or hurts anybody. But I have to consult the interests of Islam before I study the interests of my journal, and for this reason I must keep silent over many details. We, that is my colleagues and I, have studied the whole situation fairly closely and have arrived at certain conclusions. These conclusions and our proposals based upon them are set out below. What is not revealed must remain in confidence because publicity will only hurt the cause which the Muslims of India hold so dear.

The expedition was arranged by the Central Jamiat Tabligh-ul-Islam, Ambala City, and the deputation was led by the General Secretary of the Jamiat, Mir Gbulam Bhik Nairang, M.L.A., who had written to me long before to keep in readiness for the trip. We reached Bombay on Sunday morning the 12th of January, the third member of the deputation, Maulana Muhammad Abdul Aleem Siddiqi of Meerut, joining us two days later on Tuesday. Maulana Abdul Aleem is an indefatigable Muslim missionary who has done much work for Islam in Southern India, Ceylon, South Africa, British East Africa and the Malaya Archipelago. He is again on the move and after touring the South and the East Indian Islands will reach Japan in May next.

Anjuman Tabligh-ul-Islam, Bombay

The programme of our work was arranged by the Anjuman Tabligh-ul-Islam, Bombay. This body is composed of a number of quiet and earnest workers who do not believe in publicity and drum-beating and have never yet gone out for public subscriptions. At present, it possesses an excellent team of two tireless and sincere workers, Maulana Nazeer Ahmad Khojandi, elder brother of Maulana Abdul Aleem, and Seth Muhammad Zakaria Maniar. I might say that Khojandi Sahib is the brain and Seth Maniar the executive force of the team. The combination leaves nothing to be desired. Both are men of experience, and command a wide circle of acquaintance and influence in the south, and hundreds of Hindus and Untouchables have been led to the light of Islam through their agency. We were sorry to have missed meeting their former President and present Vice-President, Shaikh Muhammad Ali, pearl merchant and a large-hearted philanthropist who maintains a large number of schools in Arab lands at his own expense. He had left for Mecca on pilgrimage before our arrival. But we had the pleasure of meeting his younger

brother Shaikh Yousuff, an excellent old Arab gentleman, at Poona.

An Ideal Host

We were received at the Railway Station by Maulana Khojandi Sahib, who took us to the palatial home, Goolshanabad right on the edge of the sea, of Al-Haj Seth Qassim Ali Jairazbhoy, landlord, of Bombay. It is difficult to give in cold print any idea of the boundless courtesy, politeness and unfailing kindness of Seth Jairazbhoy. You have to meet him in person and spend some time in his company to know the kind of man he is. He is an ideal host and made us feel quite at home as long as we were his guests. The Seth is an enthusiastic worker for Islam and has published a number of books on the subject. A very lovable feature in his character is that he never does anything without first consulting his venerable mother. Seth Jairazbhoy is the present President of the Anjuman Tabligh-ul-Islam. His wife, Madam Jairazbhoy, besides being a social worker, also takes keen interest in the propagation of Islam. Recently she prepared a brief statement of the teachings of Islam in English, called "What is Islam," which they distribute free among all inquirers. The handbill has been translated into Marathi, of which 100,000 (50,000 at the Seth's expense) have been printed for distribution among Marathi-speaking people.

Our Visit to Poona

After a hurried repast we left for Poona, where the Maharashtra Harijan Youth Conference was then in session. This conference was a very important function and was attended not only by the Harijan leaders of Maharashtra, but also by leading men of the community from Madras and Calcutta. Unfortunately, the conference had concluded before our arrival, though we managed to meet Dr. Ambedkar and his right-hand man Dr. Solanki, M. L. C., the same evening. Very absurd statements have appeared in the Marathi Press of Poona and the *Times of India* to the effect that we requested Dr. Ambedkar at this meeting to embrace Islam. We made no such request, the gentlemen were at the time besieged by a host of men who had come to see Dr. Ambedkar from far off places; we were ourselves anxious to attend the Poona District Harijan Youth Conference which was meeting that night, and our meeting with Dr. Ambedkar was consequently brief and formal. Our conversation related mainly to the contents of the letter which the present writer had addressed to Dr. Ambedkar in October, with the conclusions of which he was in principle in full agreement. After making appointments with the two gentlemen for meeting them later at Bombay, we left to attend the District Conference of the Harijan Youth.

(To be continued)

Islam & Ahmadism

(By Dr. Sir Muhammad Iqbal)

(Concluded)

Let me now turn to Pandit Jawahar Lal Nehru's questions. I fear the Pandit's articles reveal practically no acquaintance with Islam or its religious history during the 19th century. Nor does he seem to have read what I have already written on the subject of his questions. It is not possible for me to reproduce here all that I have written before. Nor is it possible to write here a religious history of Islam in the 19th century without which a thorough understanding of the present situation in the world of Islam is impossible. Hundreds of books and articles have been written on Turkey and modern Islam. I have read most of this literature and probably the Pandit has also read it. I assure him, however, that not one of these writers understands the nature of the effect or of the cause that has brought about that effect. It is, therefore, necessary to briefly indicate the main currents of Muslim thought in Asia during the 19th century.

Sir Syed's Greatness

I have said above that in the year 1799 the political decay of Islam reached its climax. There can, however, be no greater testimony to the inner vitality of Islam than the fact that it practically took no time to realize its position in the world. During the 19th century were born Sir Syed Ahmad Khan in India, Syed Jamal-ud Din Afghani in Afghanistan and Mufti Alam Jan in Russia. These men were probably inspired by Muhammad Ibn-i-Abdul Wahab who was born in Nejd in 1700, the founder of the so called Wahabi movement which may fitly be described as the first throb of life in modern Islam. The influence of Sir Syed Ahmad Khan remained on the whole confined to India. It is probable, however, that he was the first modern Muslim to catch a glimpse of the positive character of the age which was coming. The remedy for the ills of Islam proposed by him, as by Mufti Alam Jan in Russia, was modern education. But the real greatness of the man consists in the fact that he was the first Indian Muslim who felt the need of a fresh orientation of Islam and worked for it. We may differ from his religious views, but there can be no denying the fact that his sensitive soul was the first to react to the modern age.

Ritual Exactitude with Inner Poverty

The extreme conservatism of Indian Muslims, which had lost its hold on the realities of life, failed to see the real meaning of the religious attitude of Syed Ahmad Khan. In the North West of India, a country more primitive and more saint-ridden than the rest of India, the Syed's movement was soon followed by the reaction of Ahmadism—a strange mixture of Semitic and Aryan mysticism in which spiritual revival consists not in the purification of the individual's inner life according to the principles of the old Islamic Sufism, but in satisfying the expectant attitude of the masses by providing a 'promised' Messiah. The function of this 'Promised Messiah' is, not to extricate the individual from an enervating present, but to make him slavishly surrender his ego to its dictates. This reaction carries within itself a very subtle contradiction. It retains the discipline of Islam, but destroys the will which that discipline was intended to fortify.

Syed Jamal-ud-Din Afghani

Maulana Syed Jamal-ud-Din Afghani was a man of a different stamp. Strange are the ways of Providence! One of the most advanced Muslims of our time, both in religious thought and action, was born in Afghanistan! A perfect master of nearly all the

Muslim languages of the world and endowed with the most winning eloquence, his restless soul migrated from one Muslim country to another influencing some of the most prominent men in Persia, Egypt and Turkey. Some of the greatest theologians of our time, such as Mufti Mubammad Abdub, and some of the men of the younger generation who later became political leaders, such as Zaghlul Pascha of Egypt, were his disciples. He wrote little, spoke much and thereby transformed into miniature Jamal ud-Dins all those who came into contact with him. He never claimed to be a prophet or a renewer; yet no man in our time has stirred the soul of Islam more deeply than he! His spirit is still working in the world of Islam and nobody knows where it will end.

Three Inimical Forces

It may, however, be asked what exactly was the objective of these great Muslims. The answer is that they found the world of Islam ruled by three main forces and they concentrated their whole energy on creating a revolt against these forces:

1. *Mullahism*.—The Ulema have always been a source of great strength to Islam. But during the course of centuries, especially since the destruction of Baghdad, they became extremely conservative and would not allow any freedom of *Ijtihad*, i.e., the forming of independent judgments in matters of law. The Wahabi movement which was a source of inspiration to the 19th century Muslim reformers was really a revolt against this rigidity of the Ulema. Thus the first objective of the 19th century Muslim reformers was a fresh orientation of the faith and a freedom to re-interpret the law in the light of advancing experience.

2. *Mysticism*.—The masses of Islam were swayed by the kind of mysticism which blinked actualities, enervated the people and kept them steeped in all kinds of superstition. From its high estate as a force of spiritual education mysticism had fallen down to a mere means of exploiting the ignorance and credulity of the people. It gradually and invisibly unnerved the will of Islam and softened it to the extent of seeking relief from the rigorous discipline of the law of Islam. The 19th century reformers rose in revolt against this mysticism and called Muslims to the broad daylight of the modern world. Not that they were materialists. Their mission was to open the eyes of the Muslims to the spirit of Islam which aimed at the conquest of matter and not flight from it.

3. *Muslim Kings* whose gaze was solely fixed on their own dynastic interests and who, so long as these were protected, did not hesitate to sell their countries to the highest bidder. To prepare the masses of Muslims for a revolt against such a state of things in the world of Islam was the special mission of Syed Jamal-ud-Din Afghani.

The Transformation

It is not possible here to give a detailed account of the transformation which these reformers brought about in the world of Muslim thought and feeling. One thing, however, is clear. They prepared to a great extent the ground for another set of men, i.e., Zaghlul Pascha, Mustafa Kemal and Raza Shab. The reformers interpreted, argued and explained; but the set of men who came after them, although inferior in academic learning, are men who, relying on their healthy instincts, had the courage to speak into empty space and do, even by force, what the new conditions (See page 5)

The Truth

MONDAY, FEBRUARY 3, 1936

MORTGAGE OF THE BERLIN MOSQUE

In a letter which appeared in this journal a fortnight ago, the official journal of the Ahmadiya Anjuman Isha'at Islam, Lahore, the *Paigham-i-Sulah*, was quoted to the effect that it was "altogether false propaganda" and a "black lie" to say that the Ahmadiya mosque at Berlin had been mortgaged. The writer in the *Paigham-i-Sulah* went on to say that the allegation that the mosque had been mortgaged was made only to incite the Muslims who were not acquainted with the facts of the case, whereas the mosque had never been mortgaged. The "black lie" was uttered and the "false propaganda" was made by the Ahmadiya Anjuman itself. The object of the "false propaganda" and the "black lie" was to collect money, and a very large sum of money was collected, of which the exact amount, however, is not known.

Another object was to blacken the name of the Imam of the mosque who was accused of having mortgaged it. Public memory is proverbially short. The Anjuman took advantage of this shortness of public memory and was able without much difficulty to convince the public by its sweeping propaganda that the Imam was dismissed from service because of his having mortgaged the mosque. The propaganda was made through newspapers, by means of leaflets and special personal letters to almost every notable Muslim in the Punjab in order to "kill" the Imam for all practical purposes and to disable him from earning his livelihood. In this object the Anjuman succeeded remarkably. The poor wretch found it impossible to earn his living; nobody was willing to extend him a helping hand, and he, his wife and his two children of very tender years have been these six years and still are in a state of starvation. Pen cannot describe the privations through which the family has been, and if they were described, readers will find them difficult to believe. Pathetic appeals were made to the Anjuman and to the "Hazrat Maulana" (Muhammad Ali, President of the Anjuman Isha'at-i-Islam), personally to undo the wrong they had done, but they failed to move "His Holiness." And now, after six years of the indescribable sufferings of the innocents, they tell us that it was all a lie, a "black lie" in fact! It must be remembered that the man who is personally responsible for this cold-blooded brutality is no ordinary mortal. He is the translator and commentator of the Holy Quran and the Hadis, the writer of numerous religious books, the preacher of long and pious sermons, the man, in fact, who wears a black mark of thousands of prostrations on his forehead? Can you blame the victim if in the bitterness of his heart made bitterer by the sight of starving children crying for bread which they could not get—can you, we ask, blame the poor wretch if he should call that black mark the mark of God's curses?

SOME TELLING FACTS

There are certain facts connected with this affair, which are not generally known. Today we beg to communicate them to the public.

Under his contract of service the Imam was to go on six months' leave in December 1927. Just as he was preparing to leave for India, he was informed that his furlough was put off indefinitely. His salary and bills of monthly expenditure were also withheld. For reasons which would be stated presently the Imam

realised that the Anjuman was going to play him a dirty trick. Accordingly, to protect himself against untoward developments he decided to mortgage his residence, and in the meantime to remonstrate against the Anjuman's decision. His representations bore no fruit and he was dismissed without cause in February 1928. The decision of dismissal was kept confidential, though a copy of it reached him anonymously. Abdullah, the new Imam, reached Berlin on April 21, 1928, to take charge of the mosque. He brought no money with him to pay his predecessor's arrears. As for his travelling expenses to India, for which he had been begging by every mail for six months, Abdullah brought a verbal message that the Anjuman would pay the travelling expenses of only one person, the Imam himself, and nothing for his wife and children. Abdullah's instructions further were that even that one single passage would not be given to the Imam in cash, "lest he should give away part of the money to his wife and children." He was to be given only a steamer-ticket.

To justify the Imam's dismissal the Anjuman had given out that they had dismissed him because he had married a German wife, and Abdullah stated that during the debate in the Anjuman's council one "holy servant of Islam" went so far as to say, "A missionary may do anything, only he must not marry." The fact, however, was that the Imam had not married any German woman at all. He was married and had one child before he went to Germany, and his second child was born shortly after his arrival in Germany. These facts were well-known to the Anjuman. In fact, he had been appointed Imam of the Berlin mosque on the express consideration that he was married and that for that reason his appointment was more economical.

Before Abdullah's arrival the Imam had taken some other steps to safeguard himself. He had written to the High Commissioner for India in London as well as to the Secretary of State for India for his repatriation to India. These two authorities advised him to make his representation to the British Consul General at Berlin. The Consul said that correspondence with the Government of India through the British Government would take at least six months, whereas the Imam and his family needed immediate relief. The Consul, therefore, advised that possession being nine-tenths of the law, he must not give up possession of the property and must not permit any representative of the Anjuman to enter the house; otherwise he would be ruined.

Abdullah arrived, but brought no money. He was, therefore, politely told to put up at an hotel until the Imam could vacate his residence. As the Imam was not prepared to desert his family and insisted on having travelling expenses for all, reference was made to the Anjuman. In reply, the Anjuman communicated to the Imam the decision of his dismissal, which had been made two months before in February, 1928. The cable bore the date of April 27, 1928, and read: "You are dismissed for disobedience." On receipt of the cable, Abdullah refused to pay even one passage. Putting two and two together, it comes to this: The Anjuman had dismissed the Imam, but wanted something to justify it. Knowing that he could never consent to desert his family, they sent him the insulting message that he would be given only one passage, and that even that single passage would not be given him in cash lest he should give away part of it to his family. They thought that he would accept a verbal assurance about the payment of money, put Abdullah in possession of the house and would then be given a flat refusal. And if he refused to vacate the house, his refusal to obey would justify his dismissal. And so it happened.

Abdullah then went to a lawyer to procure the Imam's eviction from the house. The lawyer said the law was on the Imam's side, but as he was penniless, he would not be able to hold out for long and would leave of himself. His advice, therefore, was: "Starve him out." This was in the first week

of May 1928. On hearing of it, a week or ten days later, on May 16, 1928, the Imam, who apparently did not want to be starved out, mortgaged his residence and received the money. With that money he paid the debts which the Anjuman had incurred through him and fought a legal bout with the Anjuman for nearly four months until the Anjuman had to acknowledge defeat and paid what was owing to the Imam under the German law partly in cash and partly by a promissory note. The Imam thereupon left Germany on August 28, 1928, and returned to India. It was a year later, in September 1929, that finding the Anjuman unwilling to pay certain sums owing to him that he finally made the fact of the mortgage public.

Briefly, then, the dates are: Dismissal in February, 1928; mortgage of the residence in May 1928, and publication of the fact of the mortgage in September 1929. The Anjuman has been telling the world that the dismissal was due to the mortgage, whereas the above facts show that the dismissal had taken place three months before the mortgage took place and at least eighteen months before the Anjuman learnt of it at all.

WHY THE MORTGAGE

Two questions remain yet to be answered. The first of them is, why the Imam decided to mortgage the house as soon as he scented trouble. The answer briefly is 'once bitten twice shy.' Before his appointment to Berlin, the missionary had been sent to the U. S. A. He was in England when the contract was made with him for service in America. He went at his own expense, but as soon as he reached there, the Anjuman broke the contract, and when he asked that he should be recalled, he was dismissed from service by cable and given only three days' notice. The result was that he got stranded in America and had to earn his living by working as a common labourer in a factory for nearly two years. The Anjuman had sent him to America under a contract for three years, still owes him his salary, house-rent and other allowances for those three years and the travelling expenses which he had paid from his own pocket. The sum comes to about Rs. 10,000. The Anjuman re-employed him in 1925, because they were in need of his services. Having this painful experience before him, when in December 1927 the Anjuman withheld his salary and bills without any apparent cause and refused to pay his travelling expenses for returning to India, he quite reasonably concluded that the Anjuman was going to play the same dirty trick with him which it had played once before in America. It was to save himself from a repetition of his American experience that he thought of the mortgage, for which, even to the extent of outright sale, he had been fully empowered by a power of attorney regularly executed in his favour by his predecessor. And subsequent events proved that his fears and the action he took were all justified. The Anjuman in fact by its own actions drove him to the desperate action, without which he and his family would have certainly perished.

WHY ABDULLAH?

Now remains the second question, viz., why Abdullah was appointed as Imam of the Berlin Mosque. A reply to this question would solve the whole riddle. The *Light* contends that he stands in no relation to Muhammad Ali, nor did we say that he does. We only said that he was a "prospective son-in-law", and there are many a slip between the cup and the lip. In this case, the cup failed to reach the lips, but that is not the same thing as saying that the cup was never intended to reach the lips.

This Abdullah was a teacher of chemistry at the local Islamia College and had been trying for many years to go to Europe for doctorate in chemistry in the guise of a missionary at the expense of the Ahmadi

Anjuman. But he had failed in his endeavour. In 1926 his wife died, and, strange to relate, the death of the wife opened his way to the realization of his ambition. He became a prospective son-in-law and was appointed missionary in Berlin with the express understanding that he was to study chemistry at the University of Berlin and take the degree of Ph. D. Accordingly, he resigned his professorship at the College, took his passport, received his farewell address from the Anjuman's hostel, of which he was the superintendent and was about to leave for Europe in March 1927, when want of funds and the fact that the Anjuman had not yet had time to make a quarrel with the incumbent of the Berlin mosque, compelled the Anjuman to change their plans and wait for a more favourable opportunity. The opportunity they created nine months later by suddenly withholding the then Imam's salary, etc., etc., as related above. It may be stated here that Abdullah is the only man who has been thus favoured in the whole history of Ahmadi Missions in the West. One Mirza Aziz ur-Rahman, M. Sc., was sent to relieve Abdullah in 1931. He went and entered the University for the doctorate, for which he was taken severely to task and was ultimately dismissed.

To sum up the whole story, the Anjuman, in order to enable a "prospective in-law" of Muhammad Ali the President to take the degree of Ph. D in chemistry at the University of Berlin at public expense in the guise of a missionary sacrificed the interests of their mission for his sake, sacrificed a man who had made a supreme sacrifice at their request, and in order to cover their crime invented the story of the mortgage of the mosque which they now declare was "altogether false propaganda and a black lie."

PERSONAL AND IMPERSONAL

It must have been Satan himself who cast into the minds of the Indian Muslims the idea of distinguishing between personal and impersonal and thereby confused their sense of right and wrong in a most hopeless manner. If a public body had behaved in Christian Europe in the way this Anjuman has done in this case—and the daily *Ehsan* of Lahore has brought heaps of such cases to light concerning the same Anjuman—it could not have outlived a day. But in Muslim India this Anjuman collects heaps of money by spreading a lie and confesses at the end that it was all a lie, and yet has the courage to appeal for funds to the same people whom it has once defrauded and not a soul calls them to account for it! As to the victim himself they all console themselves by the comfortable reflection that it was his "personal" matter! It means in effect that in a Muslim society any individual may be butchered without moving the society to protest against the butchery. Does it or does it not? The Holy Founder of Islam says:

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

"Every one of you is a shepherd and every one of you shall be questioned about his charge." And the Holy Quran holds every believer responsible for whatever good or ill befalls his neighbour. Here is a principle of social morality without which no society can stand a day. Apparently the Indian Muslim does not believe in these teachings. He flares up with uncontrollable anger at differences of opinion on dogmas which have no connection whatever with life. Is Jesus dead or alive, was the Prophet's Ascension corporeal or a spiritual experience, was Jesus born without a father or otherwise? These are the questions that interest the Indian Muslims and drive them to fury. And if one of them is done to death by a wealthy neighbour—well; that is the sufferer's personal concern and not ours! And yet we have the cheek to call ourselves the followers of Muhammad! And yet we wonder why we are the most despised people on this earth! A very strange people indeed!

WOMAN'S PLACE IS THE HOME

(By Ursula Bloom)

I know you won't like this, but I am entirely in agreement with Herr Hitler. He is doing for Germany what I wish somebody would do for England. He is putting woman back into her own niche. And he is quite right, too!

Woman is not a success in the role she took on in 1914. She will deny it, but for all that it is true. Her place has always been in the home.

Bread-winning has never made her really great. Where is the woman politician who has knocked the men flat aback? How many of you, if dying, would call in a woman doctor in preference to a man? Where is the big woman barrister, or the great female financier? She just doesn't exist.

Women, by taking over men's jobs, have defeated their own ends. There are not the wage-earners left who can marry them. Marriage is what they want. They deny this, of course, but there is no actual satisfaction denying fundamental facts. Woman's line of life is a domestic one.

While there is one bread-winning man out of work, the job should go to him.

The present unemployment crisis is not due to the fact that there are no jobs. There are the jobs, only women have taken them by the fistful. They are hard-working, conscientious, can accept lower salaries than men, and not live—but exist on them! Women were always martyrs. Martyrs in the home—now they are martyrs in the office.

The trouble with our sex is that we have office fever!

Women believe that office life will give them a more satisfactory dividend on the capital of their lives expended. They'll meet people. Maybe they'll marry the boss. I ask you, have you ever known a girl who married the boss? I haven't.

The trouble is the women who talk of women's brains and usefulness, and independence, and such like glory, are not the women who earn their living because they have to—desperately have to. They are not the girls who earn £2 to £3 a week, and live in a bed-sitter. Who are always tired, always lonely, always frightened. Any girl who has really faced life like that would willingly change it again for the comfortable background of home.

She agrees with Herr Hitler. If only someone would ensure her a home she'd go back and stay.

But there are thousands of jobs waiting that are women's jobs. Hospitals are crying for probationers. Good children's nurses are at a premium, and the idea that domesticity is demeaning is wrong. Those I have employed to run my house have been my friends. I am not alone in this because any intelligent woman chooses another intelligent woman to work with her in the house—and makes a friend of her.

The caring for children and the making of a home is a fine and noble job, and far less demeaning and heart-breaking than being a second-rate typist struggling to make good against desperate odds.

Have you ever realised that according to statistics the domestic servant marries far more generally than the typist? Why? Because home is woman's proper background; it is her place.

Herr Hitler knows what he is talking about, and I for one wish him luck. I only pray that England may follow his example and set about sending women back to their own sphere. I am not suggesting that they should go workless—there is work for all—but in their proper place and the woman who is taking on the job of a bread-winning man is not in her proper place.

Hitler hits hard, but he hits fairly.

His goal is to produce a happier nation. If he gets his own way he will get that too. A happier people are a homelier people.

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ISLAM AND AHMADISM

(Continued from page 2)

of life demanded. Such men are liable to make mistakes; but the history of nations shows that even their mistakes have sometimes borne good fruit. In them it is not logic but life that struggles restless to solve its own problems.

It may be pointed out here that Syed Ahmad Khan, Syed Jamal-ud-Din Afghan and hundreds of the latter's disciples in Muslim countries were not Westernized Muslims. They were men who had sat on their knees before the Mullahs of the old school and had breathed the very intellectual and spiritual atmosphere which they later sought to reconstruct. Pressure of modern ideas may be admitted; but the history thus briefly indicated above clearly shows that the upheaval which has come to Turkey and which is likely, sooner or later, to come to other Muslim countries, is almost wholly determined by the forces within. It is only the superficial observer of the modern world of Islam who thinks that the present crisis in the world of Islam is wholly due to the working of alien forces.

Has then the world of Islam outside India or especially Turkey abandoned Islam? Pandit Jawahar Lal Nehru thinks that Turkey has ceased to be a Muslim country. He does not seem to realize that the question whether a person or a community has ceased to be a member of Islam is, from the Muslim point of view, a purely legal question and must be decided in view of the structural principles of Islam. As long as a person is loyal to the two basic principles of Islam, viz., the Unity of God and Finality of the Holy Prophet, not even the strictest Mullah can turn him outside the pale of Islam, even though his interpretations of the Law or of the text of the Quran are believed to be erroneous.

Ata-Turk's Innovations

But perhaps Pandit Jawahar Lal Nehru has in his mind the real or supposed innovations which the Ata-Turk has introduced. Let us for a moment examine them. Is it the development of a general materialistic outlook in Turkey which seems inimical to Islam? Islam has had too much of renunciation; it is time for the Muslims to look to realities. Materialism is a bad weapon against religion; but it is quite an effective one against Mullahcraft and Sufi craft which deliberately mystify the people with a view to exploiting their ignorance and credulity. The spirit of Islam is not afraid of its contact with matter. Indeed the Quran says: "Forget not thy share in the world." It is difficult for a non-Muslim to understand that, considering the history of the Muslim world during the last few centuries, the progress of a materialistic outlook is only a form of self-realization.

Is it then the abolition of the old dress or the introduction of the Latin script? Islam as a religion has no country; as a society it has no specific language, no specific dress. Even the recitation of the Quran in Turkish is not without some precedent in Muslim history. Personally I regard it as a serious error of judgment; for the modern student of the Arabic language and literature knows full well that the only non-European language which has a future is Arabic. But the reports are that the Turks have already abandoned the vernacular recitation of the Quran.

Is it then the abolition of polygamy or the licentiate Ulama? According to the Law of Islam the Amir of a Muslim State has the power to revoke the "permissions" of the law, if he is convinced that they tend to cause social corruption. As to the licentiate Ulama, I would certainly introduce it in Muslim India if I had the power to do so. To the inventions of the myth-making Mullah is largely due the stupidity of the average Muslim. In excluding him from the

religious life of the people the Ata-Turk has done what would have delighted the heart of an Ibn-i-Taimiyya or a Shah Wali Ullah. There is a tradition of the Holy Prophet reported in the *Mishkat* to the effect that only the Amir of the Muslim State and the person or persons appointed by him are entitled to preach to the people. I do not know whether the Ata-Turk ever knew of this tradition; yet it is striking how the light of his Islamic conscience has illumined the zone of his action in this important matter.

The adoption of the Swiss Code with its rule of inheritance is certainly a serious error which has arisen out of the youthful zeal for reform excusable in a people furiously desiring to go ahead. The joy of emancipation from the fetters of a long-standing priest-craft sometimes drives a people to untried courses of action. But Turkey as well as the rest of the world of Islam has yet to realize the hitherto unrevealed economic aspects of the Islamic law of inheritance which Von Kremer describes as the "Supremely original branch of Muslim law."

Separation of Church and State

Is it the abolition of the Caliphate or the separation of Church and State? In its essence Islam is not Imperialism. In the abolition of the Caliphate, which since the days of the Omayyads had practically become a kind of Empire, it is only the spirit of Islam that has worked out through the Ata-Turk. In order to understand the Turkish *Ijtihad* in the matter of the Caliphate we cannot but seek the guidance of Ibn-i-Khaldun—the great philosophical historian of Islam and the father of modern history. I cannot do better than quote here a passage from my *Reconstruction*:

Ibn-i-Khaldun in his famous *Prolegomena* mentions three distinct views of the idea of Universal Caliphate in Islam: (1) That Universal Imamate is a Divine institution and is consequently indispensable, (2) That it is merely a matter of expediency; (3) That there is no need of such an institution. The last view was taken by the Khawarij, the early Republicans of Islam. It seems that modern Turkey has shifted from the first to the second view, i.e., to the view of the Mutazila who regarded Universal Imamate as a matter of expediency only. The Turks argue that in our political thinking we must be guided by our past political experience which points unmistakably to the fact that the idea of universal Imamate has failed in practice. It was a workable idea when the Empire of Islam was intact. Since the break-up of this Empire independent units have arisen. The idea has ceased to be operative and cannot work as a living factor in the organization of modern Islam.

Nor is the idea of separation of Church and State alien to Islam. The doctrine of the Major Occultation of the Imam in a sense effected this separation long ago in Shia Persia. The Islamic idea of the division of the religious and political functions of the State must not be confounded with the European idea of the separation of Church and State. The former is only a division of functions, as is clear from the gradual creation in the Muslim State of the offices of *Shaykh-ul-Islam* and Ministers; the latter is based on the metaphysical dualism of spirit and matter. Christianity began as an order of monks having nothing to do with the affairs of the world; Islam was, from the very beginning, a civil society with laws civil in their nature, though believed to be revelational in origin. The metaphysical dualism on which the European idea is based has borne bitter fruit among Western nations. Many years ago a book was written in America called *If Christ Came to Chicago*. In reviewing this book an American author says:

The lesson to be learned from Mr. Stead's book is that the great evils from which humanity is suffering to-day are evils that can be handled only by religious sentiments; that the handling of those evils has been in the great part surrendered to the State; that the State has itself been delivered over to corrupt political machines; that such machines are not only unwilling, but unable, to deal with those evils; and that nothing but a religious awakening of the citizens to their public duties can save countless millions from misery, and the State itself from degradation.

In the history of Muslim political experience this separation has meant only a separation of functions,

not of ideas. It cannot be maintained that in Muslim countries the separation of Church and State means the freedom of Muslim legislative activity from the conscience of the people which has for centuries been trained and developed by the spirituality of Islam. Experience alone will show how the idea will work in modern Turkey. We can only hope that it will not be productive of the evils which it has produced in Europe and America.

Racialism and Islam.

I have briefly discussed the above innovations more for the sake of the Muslim reader than for Pandit Jawahar Lal Nehru. The innovation specifically mentioned by the Pandit is the adoption by the Turks and Persians of racial and nationalist ideals. He seems to think that the adoption of such ideals means the abandonment of Islam by Turkey and Persia. The student of history knows very well that Islam was born at a time when the old principles of human unification, such as blood relationship and throne-culture, were failing. It, therefore, finds the principle of human unification not in blood and bones but in the mind of man. Indeed, its social message to mankind is: "Deracialize yourself or perish by internecine war."

It is no exaggeration to say that Islam looks askance at nature's race-building plans and creates, by means of its peculiar institutions, an outlook which would counteract the race-building forces of nature. In the direction of human domestication it has done in one thousand years far more important work than Christianity and Buddhism have done in two thousand years or more. It is no less than a miracle that an Indian Muslim finds himself at home in Morocco in spite of the disparity of race and language.

Yet it cannot be said that Islam is totally opposed to race. Its history shows that in social reform it relies mainly on its scheme for gradual deracialization and proceeds on the lines of least resistance. "Verily," says the Quran, "We have made you into tribes and sub tribes so that you may be identified; but the best among you in the eye of God is he who is the purest in life." Considering the mightiness of the problem of race and the amount of time which deracialization of mankind must necessarily take, the attitude of Islam towards the problem of race, i. e., stooping to conquer without itself becoming a race-making factor, is the only rational and workable attitude. There is a remarkable passage in Sir Arthur Keith's little book, *The Problem of Race*, which is worth quoting here

And now man is awakening to the fact that Nature's primary end—race building—is incompatible with the necessities of the modern economic world and is asking himself. What must I do? Bring race-building as practised hitherto by Nature to an end and have eternal peace? Or permit Nature to pursue her old course and have, as a necessary consequence—War? Man has to choose the one course or the other. There is no intermediate course possible.

It is, therefore, clear that if the Ata-Turk is inspired by Pan-Turanism he is going not so much against the spirit of Islam as against the spirit of the times. And if he is a believer in the absoluteness of races, he is sure to be defeated by the spirit of modern times which is wholly in keeping with the spirit of Islam. Personally, however, I do not think that the Ata-Turk is inspired by Pan-Turanism, as I believe his Pan-Turanism is only a political retort to Pan-Slavonism, or Pan-Germanism or Pan-Anglo-Saxonism.

Islam and Nationalism

If the meaning of the above paragraph is well understood, it is not difficult to see the attitude of Islam towards nationalist ideals. Nationalism in the sense of love of one's country and even readiness to die for its honour is a part of the Muslim's faith; it comes into conflict with Islam only when it begins to play the role of a political concept and claims to be a principle of human solidarity demanding that Islam should recede to the background of a mere private opinion and cease to be a living factor in the national life. In Turkey,

Persia, Egypt and other Muslim countries it will never become a problem. In these countries Muslims constitute an overwhelming majority, and their minorities, viz., Jews, Christians and Zoroastrians, according to the law of Islam, are either "People of the Book" or "like the People of the Book," with whom the law of Islam allows free social relations, including matrimonial alliances. It becomes a problem for Muslims only in countries where they happen to be in a minority, and nationalism demands their complete self-effacement. In majority countries Islam accommodates nationalism; for there Islam and nationalism are practically identical. In minority countries it is justified in seeking self-determination as a cultural unit. In either case, it is thoroughly consistent with itself.

Qadiani Menace to Islamic Solidarity

The above paragraphs briefly sum up the exact situation in the world of Islam to-day. If this is properly understood, it will become clear that the fundamentals of Islamic solidarity are not in any way shaken by any external or internal forces. The solidarity of Islam, as I have explained before, consists in a uniform belief in the two structural principles of Islam, supplemented by the five well-known "practices of the faith." These are the first essentials of Islamic solidarity which has, in this sense, existed ever since the days of the Holy Prophet, until it was recently disturbed by the Bahais in Persia and the Qadianis in India. It is a guarantee for a practically uniform spiritual atmosphere in the world of Islam. It facilitates the political combination of Muslim states, which combination may either assume the form of a world state (ideal) or of a league of Muslim states, or of a number of independent states whose pacts and alliances are determined by purely economic and political considerations. That is how the conceptual structure of this simple faith is related to the process of time. The profundity of this relation can be understood only in the light of certain verses of the Quran which it is not possible to explain here without drifting away from the point immediately before us.

Politically, then, the solidarity of Islam is shaken only when Muslim states war on one another; religiously it is shaken only when Muslims rebel against any of the basic beliefs and practices of the Faith. It is in the interest of this eternal solidarity that Islam cannot tolerate any rebellious group within its fold. Outside the fold such a group is entitled to as much toleration as the followers of any other faith.

Islam and Europe

It appears to me that at the present moment Islam is passing through a period of transition. It is shifting from one form of political solidarity to some other form which the forces of history have yet to determine. Events are so rapidly moving in the modern world that it is almost impossible to make a prediction. As to what will be the attitude towards non-Muslims of a politically united Islam, if such a thing ever comes, is a question which history alone can answer. All that I can say is that, lying midway between Asia and Europe and being a synthesis of Eastern and Western outlook on life, Islam ought to act as a kind of intermediary between the East and the West.

But what if the follies of Europe create an irreconcilable Islam? As things are developing in Europe from day to day, they demand a radical transformation of Europe's attitude towards Islam. We can only hope that political vision will not allow itself to be obscured by the dictates of imperial ambition or economic exploitation. In so far as India is concerned, I can say with perfect confidence that the Muslims of India will not submit to any kind of political idealism which would seek to annihilate their cultural entity. Sure of this, they may be trusted to know how to reconcile the claims of religion and patriotism.

The Agha Khan's Faith

One word about His Highness the Agha Khan. What has led Pandit Jawahar Lal Nehru to attack the Agha Khan, it is difficult for me to discover. Perhaps he thinks that the Qadianis and the Ismailis fall under the same category. He is obviously not aware that, however the theological interpretations of the Ismailis may err, they believe in the basic principles of Islam. It is true that they believe in a perpetual *Imamat*. But the *Imam* according to them is not a recipient of Divine revelation. He is only an expounder of the Law. It was only the other day (*vide* the *Star* of Allahabad, March 12, 1934) that His Highness the Agha Khan addressed his followers as follows:

Bear witness that Allah is one. Muhammad is the Prophet of Allah. The Quran is the

Book of Allah. The Ka'ba is the Qibla of all. You are Muslims and should live with Muslims. Greet Muslims with Assalam-o-Alaikum.

Give your children Islamic names. Pray with Muslim congregations in mosques. Keep fasts regularly. Solemnize your marriages according to Islamic rules of Nikah. Treat all Muslims as your brothers.

It is for the Pandit now to decide whether the Agha Khan represents the solidarity of Islam or not.

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MUHAMMAD THE PROPHET

AN ESSAY

by

F. K. KHAN DURRANI, B. A.

WITH A FOREWORD BY

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MY VISIT TO Dr. AMBEDKAR

THE HOUR OF TRIAL AND OPPORTUNITY

[By F. K. Khan Durrani]

(Concluded from the last number)

The Poona District Harijan Youth Conference was an open meeting rather than a conference. The President of the meeting was Mr. Shivram Janba Kamble who presented us with one copy each of his biography, a very interesting document, from which it appears that Mr. Kamble has been fighting resolutely for the upliftment of his community since 1903. The attendance was large; the audience must have numbered several thousands. Some young men made speeches which must have been powerful, as they spoke with great vehemence and fluency, though their speeches were all lost upon us, as they were in Marathi. The speeches were followed by what they in their local idiom called *jalsas*. These were music parties, which recited poems, sang songs and gave short dramatic performances. A kindly young man translated snatches of poems and songs for me. A poet exhorted the audience to follow the lead of Dr. Ambedkar who, he said, had been sent down by God himself to liberate the Depressed Classes from the tyranny of the caste Hindus. Another party ran down Dr. Kurtikoti in a spirited song. A third gave a dialogue between a Musalman and a Brahman. The make-up was quick and effective. The "Musalman" ridiculed the religion of the "Brahman", and declared that he would convert the Harijans to Islam to redeem them from the tyranny of the Brahmins. The dialogue was followed by a song, the burden of which was: "By Allah, You (i. e. the Brahmins) are a cruel people." I was informed that the majority of the people being illiterate and very backward, these musical parties were a most effective means of propaganda among them. The whole function was very interesting and must have continued throughout the night, though we came away at about 2, 30 A. M. I must confess that I was very deeply impressed by their methods of propaganda and the spirit in which the Harijan youth were working.

Dr. Ambedkar's Choice

Two days later we again met Dr. Ambedkar at Bombay. He seemed to be pre-occupied and was restrained in his replies. Maulana Abdul Aleem did the preaching, while I asked a few direct questions, to which he gave evasive replies. He had not as yet arrived at any definite decision as to the religion he would ultimately recommend to his people to adopt. He had formed only one negative decision, namely, that he would not become an Arya Samajist. His choice was now limited to four religions, viz., Christianity, Islam, Buddhism and Sikhism. The final choice would be determined by two considerations, intellec-

tual satisfaction and material benefits for the community. For himself he does not care what religion he should adopt. His search after a new religion is not actuated by any spiritual urge. He only wants material benefits for his community. His acquaintance with the teachings of the different religions is extremely meagre. As a lawyer he relies much upon legal definitions of religions and does so to the extent of ignoring their cultural aspects. He had not studied Sikhism beyond the few propaganda tracts which the Sikhs had sent him. He could see that in its conception of God, Sikhism was the nearest approach to Islam, but perhaps even as a lawyer he had not noticed that Sikhism possessed no civil law and no moral code of its own. He seemed to be unaware of the fact that the Sikhs follow the caste system of the Hindus, have their castes of untouchables like Hindus and for all practical purposes are Hindus.

Two Hundred Castes

There are more than two hundred castes of the Depressed Classes scattered all over India. They also practise untouchability among themselves and have distinctions of high and low. The Mahars to whom Dr. Ambedkar and Mr. Kamble belong are the highest caste among them. The caste has martial traditions and Dr. Ambedkar's forefathers held high ranks in the British Indian army. It appears that this people has sunk to its present level during the British rule, and it was after the Mutiny that the Mahar element was removed from the army in deference to the prejudices of the caste Hindus.

The Mahars are a numerous community and are spread throughout the C. P. and the Maharashtra. Dr. Ambedkar's influence extends only to his own caste. Other castes have other leaders who, either through personal jealousies or owing to the machinations of the Congress, are not at one with him in his idea of abjuring Hinduism. So, when we read in the daily press that such-and-such Harijan leader is opposed to Dr. Ambedkar's move and declares that Dr. Ambedkar is not voicing the sentiments of the whole Harijan community, it is to be understood that the leader in question belongs to some other caste. There is, for instance, one Mr. Rajbhoj who is a very active opponent of Dr. Ambedkar. He is a Chamar. Rao Bahadur M. C. Raja, a member of the Legislative Assembly, is another determined opponent of Dr. Ambedkar. He is a Pariab, the lowest of the low among the untouchables, the name having passed into the English language for a typical outcaste.

The Tussle

The Depressed Classes of all castes throughout India number between 70 and 80 millions, and the adhesion of such a large number of converts will be welcome to any community. It goes without saying, therefore, that every community will strive to the utmost to win them over to its own faith. The Sikhs have already established a propaganda centre at Poona, where they have opened a free *langar* for all and fed nearly 15000 people one day when the Maharashtra Harijans' Conference was in session. They have recently sanctioned a sum of three lakhs for propaganda among them. Their conversion to Buddhism or Sikhism will also be welcome to the caste Hindus, because for all practical purposes both Sikhs and Buddhists count for Hindus, Dr. Ambedkar's legal definitions notwithstanding. Christianity does not offer the advantages it did to individual converts formerly, and its progress came almost to a dead stop with the introduction of reformed councils.

None of the three rivals of Islam has much to offer in the way of intellectual satisfaction. Christianity has come to be discredited even in lands where it held undisputed sway for many centuries, and Europe, America and other Christian lands are only nominally Christian. The faith has outlived the age to which it properly belonged and has little appeal for the Twentieth Century. The age of saviours and Messiahs and of vicarious atonements is definitely gone and is not likely to return. Sikhism is primarily the religion of the illiterate Punjab peasantry and has never appealed to people outside the Punjab. Buddhism is a philosophical doctrine, having little to offer to the common people. In truth, if the leaders of the Depressed Classes make a really honest search and weigh the claims of the different religions justly, they cannot but choose Islam, which is at once the simplest and intellectually the most satisfying of all religions.

Material Benefits

Then there comes the question of material benefits, which will have the greatest weight with the leaders of the Depressed Classes. By material benefits are meant cultural and political benefits. If the desired benefits are to be consonant with the collective well-being of the country as a whole, the question is easily answered.

For one thing, neither Sikhism nor Buddhism can remove the stigma of untouchability which they are so anxious to escape. As noted above, the Sikhs have their own castes of untouchables, and Buddhists are but Hindus in India, and Buddhism too cannot remove the stigma of untouchability. Christians have never practised social equality and do not claim to do so. The colour bar is an insurmountable barrier between the whites and coloured peoples.

The Sikhs are only a handful in the Punjab; in the rest of India they are non-existent. The Buddhists, too, as a political body are non-existent in India. There are about six million Christians, but they are spread all over India and do not form an effective political body anywhere in the country. It means that if the Depressed Classes embrace any of these religions, Sikhism, Buddhism or Christianity, it will be like creating a new political community in India. I asked Dr. Ambedkar whether he intended to create a new community, and he gave a decisive 'no' in reply. Perhaps he has not quite considered what the creation of a new community means. I hope he will do so now. Dr. Ambedkar realises that the continued existence of communities as such is incompatible with the formation of a nation. No doubt, there are those in the country, our foreign rulers for instance, who would like to dig their heels into the ground on the pretext of protecting minorities, and to whom the formation of powerful new minorities would certainly be very welcome. And if Dr. Ambedkar and his lieutenants take their followers

into the fold of Buddhism, Sikhism or Christianity and thus create a new big minority, they might get high rewards for themselves in the shape of titles and high posts, but by doing so they would be acting as traitors to the country as well as to their own people, and the whole thinking world will accuse them of having sold their people for their own personal profit. The ultimate destiny of India depends in a very large measure upon the decision the leaders of the Depressed Classes make now with regard to their choice of a new religion.

A wise choice can bring the salvation of India nearer, almost within measurable distance, and an unwise one may, rather will, put it off indefinitely.

What Islam can Offer

Both as regards immediate gains and lasting benefits to the Depressed Classes themselves as well as to the country as a whole, Islam offers the greatest amount of good. The Depressed Classes demand social equality and the removal of all social and political disabilities. This is a thing which Islam alone of all the religions of the world can offer, for Islam recognises no castes and no racial or social distinctions, and there is no such thing as untouchability or colour bar among the Muslims. The Depressed Classes demand upliftment, and as the history of the various religions shows, Islam is the only religion which has brought about the upliftment of backward peoples. In the matter of cultural advancement and building of civilizations Sikhism and Buddhism have nothing whatever to show, while Christianity only retarded progress.

Religion as the spiritual concern of the individual is perhaps more personal than anything else, and intellectual satisfaction is the first requirement that a religion must fulfil before it can be acceptable. And only that religion can lead to social betterment and cultural upliftment, which gives intellectual satisfaction. The philosophical abstractions of Buddhism can have little appeal for the common folk and little value in daily life. Christianity is notoriously bankrupt in the matter of giving intellectual satisfaction. Sikhism has no well-defined doctrinal basis by the acceptance of which one might become a Sikh. It has no code of social morality, no law whatever. Its entire intellectual possession is a number of hymns, and it differs from Hinduism only in the adoration of the book which contains those hymns and honouring the Gurus, the composers of those hymns, of whom little else is known. Islam, on the other hand, has a glorious cultural record, and it is being realized by European scholars ever more clearly that modern civilization and modern scientific and cultural advancement would have been impossible without Islam. As for affording intellectual satisfaction, no religion of the earth, ancient or modern, can compare with Islam. The most backward and the most advanced peoples can find equal satisfaction from its teachings. Its doctrinal structure is so simple that even the most ignorant man can understand and appreciate it and no fair-minded person can have the courage to-day to deny its truth. Acceptance of the two great truths, viz., that God is One and Muhammad is the Apostle of Allah, is enough for one to become a Muslim.

It is also clear as daylight that Islam offers the greatest political benefit to those who enter its fold. Whether the Depressed Classes embrace Sikhism, Buddhism or Christianity, they will still remain a minority and will suffer all the disadvantages which minorities have to suffer at the hands of majorities. Their political gain lies only in embracing Islam. By their acceptance of Islam, the curse of untouchability falls off them automatically; they become equal members of the brotherhood of Islam; they become immediately the majority community in India. No doubt, they are even now members of the majority community; but it is a majority that treats

(See page 4)

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The Truth

MONDAY, FEBRUARY 10, 1936

THE MIRZAI PURGE

Anjuman Hamayat-i-Islam, Lahore, is the largest Muslim institution in the Punjab. It is non-sectarian in its constitution, and Muslims of all shades of opinion take part in it. Recently it has adopted a resolution the practical effect of which will be that no Mirza can in future sit in its councils. The Qadian section of the Mirza movement held aloof from the Anjuman of their own accord because owing to their peculiar religious beliefs they cannot co-operate with the Musalmans. The Anjuman's decision, therefore, affects only the Lahore section. It is to be presumed, however, that Ahmadis at present in the employment of the Anjuman will not be dismissed from their posts because it will be manifestly unjust to victimize them for Muhammad Ali's personal folly.

Before the Anjuman resolved upon this course, Muhammad Ali was given an opportunity to clear his position and was asked *inter alia* whether he still held the same opinions as he did in the lifetime of Mirza Ghulam Ahmad, and, if he had changed them, why he had done so. This is a question which we have ourselves asked several times, but to which no answer has been given so far. The reply he has given now is complicated and evasive, but his meaning is clear. He confesses that he has changed his opinions and that his beliefs are not the same now as they were in the lifetime of the Mirza. "If you want to give a verdict on my beliefs," he contends, "you ought to base it on my present writings and not on those of thirty years ago," which plainly means that his opinions then were not what they are now, that he has changed his beliefs.

But his contention as to why he has changed his beliefs is anything but honest and is altogether childish. "I have changed my opinions," he says in effect, "because Dr. Sir Muhammad Iqbal has changed his!" How childish! This kind of argument may have some value for the Ahmadi. To us it seems to be far too shameful for any one to confess. They have been hearing abuse and ridicule upon Iqbal for the last eight months because his present attitude towards Ahmadis is inconsistent with what he said in a lecture twenty-five years ago. He has explained why he has changed his opinion. Religious movements, he says, take time to discover their true genius and spirit. The true spirit of Ahmadism has now come to light, and as it is disruptive of Islam, he has changed his attitude. "If my position is contradictory," he added, "well, then, only a living

and thinking person has the privilege to contradict himself. Only stones do not contradict themselves." Only three or four weeks back Muhammad Ali's English weekly the *Light* held up this attitude of mind to ridicule, and now he himself comes forth to adduce Iqbal's example to justify his own change of faith! Apparently he has not the courage to make a clean breast of it and confess the true cause of his change. Consciousness of guilt makes him a coward, for the Qadian section has been holding the accusation over his head for the last twenty-two years that he changed his views because his ambition to become the chief of the community was frustrated and there was nothing for him but to become a turncoat in order to exploit non-Ahmadis for his own financial benefit.

Even as it is, his confession of change is not a light matter. He believed formerly that Mirza Ghulam Ahmad claimed to be and was a prophet. His present position is that anyone who claims to be a prophet after the Holy Founder of Islam is a Kafir, outside the pale of Islam. That means logically that Mirza Ghulam Ahmad is in his opinion a Kafir. Does it or does it not?

However, we will not insist upon logic. Men are weak, and Muhammad Ali's egotism and family interests make him particularly so. He does not believe that Mirza Ghulam Ahmad was infallible. He differs from the Mirza on several important questions. The Mirza declared Jihad to be unlawful on the basis of revelation. Muhammad Ali differs from him on this question also. It means that neither the Mirza's expositions nor his revelations have any authority for him. As to his belief in the Mirza's being a Mujaddid, this is a matter of personal opinion of no value in Islam, and it is not part of a Muslim's faith to believe whether a certain man was a Mujaddid or not. He spent a number of years in the Mirza's company and learnt Islam from him, and we can quite understand it he cannot find it in his heart to denounce the Mirza as a Kafir. Let him, therefore, make a declaration to the following effect.

"We do not regard Mirza Ghulam Ahmad as a final authority in religion. His writings have no more authority with us than the writings of one scholar have in the eyes of another. In our opinion he was no more than an expounder of Islam, and we do not think it necessary to believe in his personal claims." If Muhammad Ali and his associates take their courage in both their hands and make a declaration to this effect, the whole dispute will come to an end so far as their association is concerned. The *Light* writes in its issue of February 1, "God knows that we would consider our labour amply repaid if Dr. Iqbal should ensure the solidarity of Musalmans minus this movement, nay, even if that solidarity could be built on the ashes of this movement. We consider no price too great for the solidarity of Islam, even the price of losing our identity as a movement." If that is the way they think, it should not be hard upon them to make the declaration we are asking them to make.

In fact, there is a body of opinion among the Lahore Ahmadis themselves, who are quite in favour of such a declaration. They proposed some while back that the word "Ahmadi" should be removed from the name of their Anjuman, that while individual members might hold what opinions they liked with regard to the person of Mirza Ghulam Ahmad, it should be declared that the Anjuman as a body had no connection with him, that its official faith was not Ahmadism, and that the membership of the Anjuman should be thrown open to all, Ahmadi and non-Ahmadi alike. The movement failed because of the determined opposition of Muhammad Ali himself. It is time they reconsidered the matter.

Muhammad Ali's opposition is based on purely selfish motives. He has filled the office with his own

men and removed all those whose presence could be of danger to the interests of his family and some of whom had served the Anjuman devotedly for many years. Even Maulvi Sadr-ud Din, one of the stalwarts of the Anjuman, has been removed. To maintain his personal hegemony he has acted upon the policy of suppression so ruthlessly that there is not a single person in the Anjuman who could take his place after he is gone. The community itself realizes that Muhammad Ali's policy is full of menace to its continued existence. There was a revolt against him sometime ago, and a very influential section proposed to remove him from the Anjuman altogether. But their revolt was too late. Muhammad Ali had already dug his roots so deep that it was impossible to remove him. And now they are waiting for his death before they can institute any reform! The Ahmadiya Anjuman was once a mighty body; it had become a most popular Anjuman in India in spite of its tag of Ahmadism. Muhammad Ali's egotism and selfishness have brought it to this pass. This is then the legacy of Mirza Ghulam Ahmad: the gaddi of Qadian, the late Khwaja Kamal-ud-Din's family concern otherwise called the Woking Mission, and Muhammad Ali's family concern otherwise called the Ahmadiya Anjuman Ishaat Islam. It is open to Muhammad Ali even now to undo the wrong that he has been doing. Let him make the declaration we have suggested above, and the whole dispute comes to an end.

(Continued from page 2)

them as little better than unclean animals. By embracing Islam they become an effective majority with the strongest political voice in the country. The advantages that can accrue to them from Islam are really so obvious that it would be a matter of the greatest amazement if the leaders of the Depressed Classes fail to see them.

And the advantages which accrue to the Depressed Classes by embracing Islam are not inimical to the ultimate good of the country as a whole. As I have explained in these columns and elsewhere before, India can achieve her ultimate salvation only through Islam. If it is admitted that the continued existence of communities as such is incompatible with the formation of a nation, it should also be obvious to all that Islam is the only religion in India that has the power of expansion and has room in its bosom for all peoples, however heterogeneous they may be otherwise. The acceptance of Islam by the Depressed Classes, therefore, not only brings them immediate political gain, but also brings the ultimate unification and salvation of India much nearer. There is only one course, therefore, which is open to the Depressed Classes, and if Dr. Ambedkar's and his friends' desire for immediate gain does not blind them to the more permanent interests of India, they cannot but choose this course, viz., the acceptance of Islam.

Duty of Muslims

The duty of Muslims under these circumstances is clear. The propagation of Islam is the religious duty of every Muslim. Being a missionary religion, Islam cannot live except by continuous endeavour for self-propagation. Our political well-being as a minority community as well as the larger interests of India also demand that we should lose no stone unturned to bring non-Muslims, specially the Depressed Classes, into the fold of Islam. The task is of urgent importance and we cannot afford to wait. It is also wrong to wait upon the decision of Dr. Ambedkar or any other leader. Dr. Ambedkar is the leader of only one caste among the untouchables, namely, the Mahars, and the people are so backward that it will take long and continuous propaganda on his part to persuade his people to make up their minds to abandon their

ancestral faith and embrace a new one. But his declaration that the community must change its faith has created an atmosphere which is very favourable to Islam and has created an opportunity which we must not lose. The harvest is really ready and is calling for reapers.

My Own Plans

I feel that instead of preaching to others I must make a beginning myself and invite others to join hands with me in this work. I must confess that for the last two weeks I have been keeping very poor health and it will take at least a week before I can feel quite myself again. Even the writing of these words is causing me much strain. But before long I hope I shall be able to put my plans before my readers. In the meantime I may inform them that immediately on my return from Bombay I began to issue free copies of the *Truth* to certain persons who are leaders of the Depressed Classes for the advancement of the cause. The number of persons to whom free copies are sent has now reached twenty-five. I intended to publish a pamphlet in this behalf, but it calls for a little research work. I hope I shall be able to complete it before long.

SIKHISM CANNOT HELP HARIJANS.

Mazhabi Sikh Leader's Warning to Dr. Ambedkar.

As reported by the Amritsar correspondent of the *Inqilab*, Sardar Kishan Singh of Rangarh, District Amritsar, a leader of the Mazhabi Sikhs, has sent the following letter to Dr. Ambedkar:—

"Since you declared that you would not remain a Hindu and would embrace some other religion, the Sikhs too have been inviting you to come to the *Akal Takht* and embrace the Sikh religion, and they claim that they would embrace the untouchables as their brothers. This claim is entirely false and baseless. I have done much to spread the Sikh religion and have converted 49,557 untouchables to Sikhism in the District of Amritsar alone. But I and those others who entered the fold of Sikhism by taking *Amrit* are still called *Achhut*. You will see that on p. 3 of the *Khalsa Sewak* for January 13, I am called Baba Kishan Singh *Achhut*. I want to assure you that as you have been known as an "*Achhut* leader" among the Hindus, so after you have embraced Sikhism, you will still be called an *Achhut*. Therefore it is no use for you to become a Sikh because the taking of *Amrit* before the *Akal Takht* cannot remove the stigma of untouchability from you as it has failed to do from us."

WANTED

Dr. Sir Muhammad Iqbal contributed an article on "The Prophet as a Literary Critic" to the *New Era* which was started from Allahabad in 1917 (or perhaps 1918) by the late Raja Ghulam Hussain, a former student of Aligarh and assistant editor of the *Comrade*. We want this article for reproduction in these columns. It is a very valuable article and deserves preservation. The Doctor has no copy of it. If any of our readers can procure the copy of the journal in which the article appeared (or send us a faithful copy of the article), we shall be much obliged. We shall return the journal after copying the article.

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Punjab Postal Affairs

Postal Department or "Hindu Ashram"

The Postal Department is more directly concerned with the public than perhaps any other Department of the Government and it is but right that the public should know something of the communalistic activities of the present Director General of Posts and Telegraphs, Mr. Bewoor, C. I. E., I. C. S., who, since assuming the reins of office, has managed to bring about complete change in the Department to suit his own ends. Out of the 8 Postmasters General in India, there were 6 Europeans when Mr. Bewoor became Director-General, but within the span of a year and a half he has given away 5 Circles to men of his own tribe, namely the Hindus. There is a European Postmaster General in the Punjab, no doubt; but the Muslim element has been reduced to the minimum, and the Punjab Circle cannot boast of being free from Hindu domination. Hindu Superintendents have been imported to replace the Muslim Superintendents who have retired or been transferred from this Circle. Out of the vacancies created by their retirements or transfers, not a single one has gone to a Muslim. To fill these vacancies, Messrs. Sri Ram Sud, Amar Nath Das, Gian Dev Arora, Padam Sain Jain and Harish Chandra have been brought to the Punjab, to the detriment of the Muslim element in this cadre. The captain of a ship is helpless without a willing crew, and so is the Postmaster General, Punjab, who is surrounded on all sides by Hindu officers.

Here is a glaring anomaly. Messrs. Vas Dev and Gian Dev are real brothers. They earned a very bad name in the Katachi Circle on account of their communal activities. But instead of being punished or otherwise rendered innocuous by separation and transfer elsewhere they have been rewarded by being transferred to their home circle, the Punjab, together, so that they may continue their policies of nepotism and communalism undaunted. Had a Muslim Superintendent or Postmaster been guilty of the same offence and thrashed in the press and in the Assembly as these two brothers have been, would he have received the same kind of treatment?

Hindu Monopoly

To keep full control of his Directorship and have everything done according to his own whim, the present Director-General has appointed a bigoted Hindu as his personal assistant, who would never let him do justice to the minorities especially to the Muslims, even if the Director-General ever thought of doing a bit in that direction. To further strengthen and keep the Hindu citadel safe, the Director-General has also succeeded in making the post of Senior Deputy Director-General a tenure one. By this means he has been able to remove one of the ablest I. C. S. officers Mr. Booth from the Directorate, so that he should be able to rule the Department despotically. It may safely be foretold that a Hindu Senior Deputy Director-General would be appointed in the place of Mr. Booth, and the Posts and Telegraphs Directorate would thus be made a regular HINDU ASHRAM, with the following officers controlling the destinies of the employees of this Department:—

(1) D. G.	...	Hindu.
(2) Would-be Senior Dy. D. G.	...	Hindu.
(3) Financial Adviser	...	Hindu.
(4) Dy. D. G. Telegraphs	...	Hindu.
(5) P. A. & D. G.	...	Hindu.
(6) Chief Superintendent Directorate	...	Hindu.
(7) All Superintendents in the Direc-	...	Hindus.

Need of European Control

Unless the Government desires to turn the Posts and Telegraphs Department into a purely Hindu concern in which the Muslims or other minorities must not expect to have any share or part, it is essential that this Hindu Director General should be removed from the office and a competent European be appointed in his place. By his ability and fairness Mr. Booth had won the confidence of the whole Department and he is certainly the best man available for the office. The treatment meted out to him is most detrimental to the interests of the Department, for the responsible heads of Circles who really mean to do justice to the minority community cannot forget the fate of their colleague Mr. Booth and to save their own skin refrain from exerting themselves and must drift towards the policy of their superiors in office. If for any reason Mr. Booth cannot be appointed to the office, then some other European officer of the I. C. S. should be put at the helm of the affairs.

It is to be hoped that the Government and the Muslim members of the Assembly would take timely steps to save this revenue-paying and public service department from going down hill, and remove the distress and misery which the communalistic policy of the orthodox Hindu group now in power is sure to bring on the minority community the Muslims. As a matter of policy also it is advisable that so long as the Director-General is a Hindu, Mr. Booth should not be removed, as it will be very difficult to replace this justice-loving and wide-awake officer by any other, specially at a time like this, when communal friction is so strong. The post of the Senior Deputy Director-General requires an officer with a sound head, a kind heart and an impartial mind, which qualities are found in a rich combination in Mr. J. R. T. Booth, C. I. E., I. C. S., the present Senior Deputy Director-General of Posts and Telegraphs Department.

A Glaring Irregularity

According to the rules of the Department, the Head of a Circle is the final appellate authority in the case of those officials whom he is competent to appoint. A strange case has occurred in one of the Postal Circles during the reign of the present Director-General. A time-scale Hindu clerk was dismissed for several charges by a Muslim Superintendent after making all possible inquiries and giving the official the opportunity to clear himself of the charges. Besides other offences committed by him, the Hindu official also made certain allegations against his Divisional Officer, which he failed to substantiate, when called upon to do so. He appealed to the head of the Circle against the orders of dismissal. The appeal was rejected. He, however, adopted a unique course and managed to approach the Director-General seemingly through a member of the Assembly. The Director-General, who is known for his kindness to his community, entertained the appeal, which action of his was absolutely against the rules of the Department, as the Director-General was not an appellate authority in the case, and, secondly, the petition was not submitted through the proper channel. What is still more strange, the punishing authority in the first instance, who was a Muslim Superintendent, has since been replaced by a Hindu. Can commonsense believe that in face of all this favouritism the Hindu Superintendent, who will probably start the case *de novo* under orders of the Director-General, will uphold the orders of his predecessor and incur the displeasure of the Hindu Director-General, the Hindu M. L. A., and the Hindu community in general? This is one of the instances that has been quoted for the information of the Government who will no doubt open their eyes and watch the doings of this Hindu Director-General.

How Muslims are Suppressed

It is learnt that orders have been issued from the Posts and Telegraphs Directorate, New Delhi, to the effect that all approved candidates for employment in the Department should be re-examined under some old departmental rules. These approved candidates have already undergone a test according to the recruitment rules existing at the time when they were examined. What is the idea lying behind these new orders?

It is well-known that in the Posts and Telegraphs Department, Divisional Superintendents, First Class Postmasters and others authorised to recruit are mostly Hindus. Formerly, the Punjab Postal Circle had a sprinkling of Muslim Superintendents, but during the last one and a half years or so the Hindus have become predominant in this cadre in this Circle also. In other words, the recruiting officers of this Department are at present mostly Hindus. The poor Muslims, whose interests are never safe in the hands of the rival community, are, it is to be presumed, likely to suffer under the new orders issued by the Postal Directorate. Those Muslim approved candidates who have passed their recruitment test and are waiting for substantive appointments, will now be washed out from the waiting list, and who knows whether they will come out successful in the new test when the examiners belong to the opponents' camp. It is also a matter of no small surprise that the orders in question are to be given retrospective effect, whereas Government orders regarding reservation for minority communities which were not circulated for nearly a year were not given retrospective effect. In view of past experiences it is not unreasonable to suppose that these new orders for re-examining approved candidates have no other purpose than that of reducing the Muslim element in the service to the benefit of the Hindus. Will the Government and the Muslim M. L. A.'s kindly open their eyes to the strange anomalies that are being perpetrated in the Postal Department under the present Director-General Mr. Bewoor?

A Case of Gross Nepotism

This happened in the Telephone Revenue Accounts Office. One Tejpal who was over 24 years old was not allowed to sit in the examination for the recruitment of clerks, as he did not possess the requisite qualifications. But he happened to be a real brother of one Chander Pall, a clerk in the T. R. O. Office, and as a result of the nepotism that prevails in the Department, he has been retained in an acting vacancy for a long time and is still retained, although he has not passed any examination whatever. What is stranger still, he has been kept in office all this time without the approval of the Postmaster General!

The case requires immediate attention of the Postmaster General, and it is to be hoped that he will kindly look to it without loss of time.

A Headstrong and Communalistic Officer

A few months ago Mr. Sri Ram Sood was put in charge of the Rohtak Division as Superintendent of Post Offices. Ever since his arrival in the division he has proved himself a bigoted Hindu and has been harassing his Muslim subordinates. His treatment has created a wave of discontent among the Muslim staff.

It is clear from the several transfers effected in the recent past that while Hindu subordinates have been granted home and choice stations, Muslim employees working under him have been transferred to inconvenient, unhealthy and distant stations. Also he does not seem to care for the orders of his officers. For example, the orders of the Postmaster General passed on

the appeals of Muslim employees are not carried out. Mazhar Husain, an approved candidate of the Division, appealed for an early appointment and his appeal was accepted by the Postmaster General; but this order has not been carried out. Similarly, the appeal of one Mumtaz Ali against his dismissal from service was accepted by the Postmaster General, but the man has not been actually reinstated, in spite of the fact that the post of an orderly peon was lying vacant. One Jagan Nath, formerly an approved candidate, has been irregularly appointed clerk against the clear orders of the higher authorities without even being re-examined departmentally, whereas Mazhar Husain, who belongs to the same category, was compelled to sit for an examination. Furthermore, he has usurped the powers of the Inspectors who under his regime are not allowed to transfer their subordinates, though they are empowered by the Department to do so. The Hindoo Head Clerk of the Superintendent's Office at Rohtak has been working in the division for the last five years, which is not only irregular but also detrimental to the interests of non-Hindus. The above are some of the cases which require immediate and sifting inquiry. In his blind fanaticism against the Muslims, the Superintendent has been trying to deprive the Muslim employees of the use of a platform for prayers.

Will the Postmaster General kindly look into these serious allegations personally and see that his orders are carried out by his bigoted and headstrong subordinate?

Hindu Raj in Bahawalpur Post Office

The Bahawalpur Post Office has always been a hot-bed of communal feuds among the employees, but it was perhaps never so bad as during the tenures of Messrs. Shanoo Ram, Ishar Das and Anant Ram who have held charge of this office successively. These gentlemen seem to have vied with one another in oppressing the minority community. The names of Messrs. Ata Mohammad, Abdul Latif and Mohammad Yar were struck off the list of candidates by Mr. Shanoo Ram, while a boy named Gopi Chand who was not yet of age was recruited instead in direct contravention of the rules. It was approved by the Superintendent, Post Offices, vide his letter No. J 1/5 dated 20th August 1934.

An application was submitted by one Mohammad Sadiq for employment, but it was filed for unknown reasons and the applicant was not informed of the cause, while on the other hand Mr. Ishar Das's private servant Kanaya Singh was taken in as an officiating arrangement.

When the reins of the office passed to L. Anant Ram, he deprived a Muslim official of extra remuneration and also put the Department to undue loss. Mr. Ghulam Jilani Khan was ordered to learn the work of the accounts branch (vide his remarks in the order book dated the 18th January 1934) to enable Mr. Satib Ram, a permanent accountant, to go on leave. After one and a half month's training the accountant was satisfied with Mr. Ghulam Jilani Khan's efficiency, and the man himself showed his willingness to work in that branch independently. But the Post Master recommended Mr. Narain Das, Sub-Postmaster, Panjnad. Mr. Ghulam Jilani was thus deprived of the chance of officiating in an important branch, and the Department was put to the financial loss of T. A. from Panjnad to Bahawalpur and back.

Mr. Lekh Raj, the last Postmaster, continued to play the same game and dismissed one official M. Mohammad Sadiq only because he had appealed against Gopi Chand, an under-age boy.

"FAIRNESS".

Education and Ignorance

(By Professor Aliaf Husain, M.A.)

[The importance of the subject discussed in this article cannot be overrated. A generation is growing up in our midst, especially in the homes of those who are the best educated in the Muslim community and whom we have at times designated the Imperial Service Caste, which is kept in completest ignorance of the teachings of Islam. Parents, either from indolence or from exclusive worship of money, position or pleasure, or from an over-dose of Westernism, are letting their children grow without any religious education, while the so-called "Islamic" schools are the homes of incompetency and are guilty of culpable neglect of religious training of the young. The situation is full of menace to the future well-being of the body-politic of Islam in India, and calls for earnest thought from the thinking section of the community.—Ed.]

It has now come to be rightly realised that the problem of education is the most vital and urgent of all the problems that face the worker in the cause of social and economic regeneration in India. And yet it is very distressing to find a great deal of loose thinking on the subject. Most writers and speakers on the question are apt, sooner or later, to stray into the ruts of hackneyed shibboleths and one often finds a lack of grasp of the fundamental principles which must shape and underlie the educational ideal of at least the Musalmans. The result is a great deal of talk and inkspilling, without the problem coming any nearer to its solution.

We have been told again and again that the future progress of the Muslims lies in the "spread of education", and also that such education must be "modern". In an article on the subject the other day a fairly well-known writer has added to these generalities by postulating that education must be "free and broad and grounded in the life of today". The one reply to all these vague statements is to remind those who make them that the starting point for all sincere thinkers and workers on the subject as far as Muslims are concerned, is Islam itself. If this is conceded, then such catchwords as 'modern' and 'free and broad' and 'the life of today', at once become meaningless.

The Present Position

For a Musalman, the ideal of education as indeed of all things that man needs here on earth, was cut out thirteen hundred years ago. It is the lapse from that ideal and not adherence to it that has brought about the present state of things in India. In my humble opinion it is because, following the trend of alien thought, Muslims too have allowed the terms 'education' and instruction to get confused as synonyms, that the present situation has arisen. And what is the present situation? On a superficial survey, it may appear that the educational position of the Muslims has improved and is steadily improving. Are not there today more university graduates than there were, say, ten or twenty years ago? Is not there a much larger number of men, and even women, who have wrested knowledge even from lands beyond the seas? Do we not also, like the 'more advanced' communities, find today that the supply of 'qualified' persons to man the wage-earning services and professions has outstripped the demand? Yes, but all these do not prove that we are approaching any nearer to our salvation; indeed, there are proofs on every side to show that just because of these we are straying even farther from it day by day,

and the prospect is gloomy and painful to contemplate.

I must make it clear before proceeding any further that I write from the standpoint of one and for those, who believe in the essential teachings of Islam as being 'modern' for all time and adequate for all the practical needs of man, in whatever period and part of the world he may happen to live. Those who agree with this viewpoint, and I am confident that the great majority of thinking Musalmans are in such agreement, can have no other opinion than that the first essential in the education of the Muslim boy is to subject the organism of his mind to a process of development which will follow along Islamic channels, and will not be open to the risk of being deflected from that course into channels that hold alien waters. In order to achieve this object the meaning of the term education must be properly understood. Mere teaching or instruction or even the imparting of specialised knowledge, can never serve the purpose. A Muslim may master the intricacies of the mathematical science, or become a very good experimental physicist, or develop a perfect legal acumen, or learn all that literature has to teach, and yet, because no attempt has been made at any stage of his 'educational' career to implant in him the fundamental teachings of his faith, he may remain but a groper in the dark in his relation to the problems of life and in his relation to other men, or, what is worse, he may develop quite a wrong and pernicious way of thought and attitude towards life. What is still worse, he may not be aware of his ignorance and may even resent to be told of it.

Central Tradition of Islam

It may be asked, how is it that in spite of the general absence of facilities for such Islamic grounding in our usual educational institutions, there are many who have passed through them and owe their education to them, and yet have acquired the correct outlook on life. The answer is that the cultural tradition of Islam has chosen its own course of descending from generation to generation through various social media and has triumphed over mere educational systems, because of its having been deeply rooted in the genius of Muslims as such, and inherent in Muslim society. Wherever parents have been wise and provided the requisite environment at home, their children's minds have early come under the susceptibilities of that tradition, and later, an education which might otherwise have led them astray, has but shaped and built itself on that healthier foundation. Even today, the Islamic environment, so essential for every young Muslim in the formative stages

of his mind, exists for many in the circle of their home or society and prevents the surrender of their cultural outlook to alien influences. But, unfortunately, these environments are getting weaker and weaker due to decreasing sustaining force, and the number of young Muslims who are formally educated but essentially lacking in the proper Islamic mentality and therefore lacking also in the essentials that go to make at the same time a true Musalman and a perfect citizen, is increasing rapidly. In other words, in spite of the fact that 'education' is spreading, and our young men are 'learning' all about Shakespeare and Milton, and the various schools of philosophy and theories of economics and politics, and facts (and fictions) of ancient and modern history, and acquiring various other kinds of objective knowledge,—ignorance in certain essential matters, more germane to everyday life, is increasing at an alarming pace.

Therefore, it has become imperative that while we talk of 'education' and 'the spread of education' as a means to individual or collective improvement of Muslims, we should also realize what true education means, what are its essential elements and how in the present circumstances an improvement is possible even without the immediate aid of the state, which, after all, does not exist for the Muslims alone.

Essentials of Education

"The three essential elements," says Professor Sir John Adams, LL D, "included under the concept of education may be expressed in the following statements: (1) It deals with an organism; (2) It is deliberate and systematic; (3) It uses an organon or instrument-knowledge." The all-important facts to remember therefore are that the child or the person educated, let us call him after Sir John Adams, the 'educand', is susceptible to the influence of the educator; he may develop into a good or a bad member of society in accordance with a good or a bad educating influence. Sir John Adams proceeds to say: "The educand is born into the world a bundle of potentialities which demand certain conditions before they can realize themselves. The educator can see that these conditions are presented...and he can determine the nature of the resulting reactions between the educand and his environment; can in fact modify the development of the educand... He cannot interfere with the laws of development inherent in the educand, but he can so manipulate the environment that these laws shall lead to results different from those that would follow, were the conditions left unchanged."

Secondly, the process of education to which the educand is subjected must be deliberate: "The essential connotation of education is that it must be deliberate; in other words, there must be a clear intention to educate. Mere evolution is not education." Therefore, parents and educators must not let the young educand's mind drift unguided into any channel of thought it likes.

Thirdly, any educator or educational process must "stimulate the activity of the educand". This stimulation is not by any means to be restricted to mere formal activity or to mere routine work. It is not enough for the educator

to stimulate the educand to read with interest mere books that bring to him only formal knowledge. It is more essential that the stimulus supplied should be of the kind that prompts the educand to try and understand for himself his environment, and generally, to *think*, to *feel*, and to *understand*.

All these concepts may be summed up by saying that the chief object of education should be to assist the educand to achieve self-realization in a social environment. Says the same authority whom I have quoted before: "Self realization recognizes the independence of the individual and at the same time does not deny the need for a social environment"

These are the most modern views on education and it can be rightly claimed for Islam that these ideas do not, in any particular, militate against the Islamic ideals of education. The question is, do we today, in this country, either as teachers, or as parents or guardians, or as leaders of the community who have a voice in the shaping of the educational policy which the state is to follow, fully realize that in many respects the general conditions under which Muslim children are 'educated', fall far short of these ideals? Do we realise that as a result, types are being produced who are gradually exercising, not always deliberately, but more often because of the lack of internal stimulation and external environment which have characterised their 'education,' a disintegrating influence which sooner or later is bound to lead a part of Islamic society out of its own intellectual and cultural orbit? In other words, is it not a fact that many young Muslims today, because they have not been given the opportunity of understanding what the teachings of their faith are because they have not been carefully allowed to be influenced by the socio-religious environment of Islamic existence and because they have not been early imbued with the idea of the necessity and value of an Islamic group consciousness, have turned out into true Muslims neither in thought nor deed and therefore are consistently dwelling in an atmosphere of essential ignorance and inevitable doubt, not knowing, or knowing but most wrongly, how to act when faced with the various problems of existence? And is it not of the utmost importance that as a protection against the disintegration of society which this circumstance threatens, the process must be arrested and the problem of the 'educated ignorant' among the Muslims tackled as fully and drastically as the seriousness of the situation demands?

Necessity of Religious Instructions

The most important step therefore to my mind, which those interested in this problem should take, is to urge that every Muslim boy or girl should first of all be taught the fundamentals of the Islamic faith, and kept both in the home and in the school under some sort of Islamic environment, and the parents at home and the teachers in school should deliberately strive to lead their children's potentialities into channels of thought and feeling which will early develop in them a strong group-consciousness, and generally to stimulate in them the feeling that the fact that they have been born within the fold of Islam,

makes it imperative that they should adhere forever to the essentials of Islamic teaching. It is because this early imbuing of the Muslim child with Islamic ideas and sentiments was intended that Islam laid it down that till a child becomes an adult, whatever prayers it says or good it does will bring merit to the parents of that child. By this inducement, in addition to definite injunctions, Muslim parents were required to keep a close watch on the manner in which their children developed their minds during the most impressionable periods of their lives.

In many a village where education has not yet spread among the Muslims, one can still see with delight the adherence of both adults and minors to the ordinary *farais*, or ritualistic obligations. Those who foolishly and in mere aping of alien ways speak contemptuously of such rituals forget that these rituals are not ends in themselves but merely the means to an end. That end which Providence had in view, was to keep in chastening restraint through these rituals, not only the spirit of the individual, but what is more important, to make him feel strong social bonds of fellowship with others under similar obligations so that this feeling of kinship might inform his dealings towards such persons, and society, nay humanity, might learn to live and let live. Human nature being what it is, even some of those who thus live in more or less close observance of the spirit of Islamic life, fall victims occasionally to evils with which the world is rife. But this is no fault of the ideal; this is in spite of and not because of the ideal.

It is against this menace then that a determined stand must be made. Under the pretence of 'modern' and 'enlightened' education, we cannot allow a dangerous influence to undermine the very foundations on which the solidarity of Islamic society depends. It is for this reason that some people prefer that Muslim children should remain 'uneducated' and yet retain their Islamic mentality and be nurtured in an Islamic atmosphere and thus feel that they are members of a great spiritual and social brotherhood, than that they should lose all this by coming under the influence of an education which is supposed to be 'grounded in the life of today' and 'modern'.

I therefore most earnestly appeal to all concerned to give deeper thought to this problem, and particularly I appeal to my brothers in the profession of teaching all over the province and in all capacities, to tackle the problem, each one in his own sphere, however limited. One of the chief drawbacks of progress in these matters is that too often the task is left to the State. It is not realized that even as things are, sufficient scope for work by those who sincerely feel on the subject and who have the requisite urge in them, exists. Whether in special institutions or in general schools and colleges, the Muslim teachers should realise that they have more duties to perform than what they are actually paid for. They must go out of their ordinary routine work and try to create in the young boys or men whom they teach, a mentality which will enable them to appreciate the innate virtues and practical values of the Islamic teachings, and to resist influences which deliberately or otherwise seek to destroy their regard for those virtues and values. The task is not an easy one, but with determination and sincerity of purpose, much can be done.

The Muslimman.

REVIEWS.

The *Sind Sentinel* (Bunder Road, Karachi) and the *Ismaili*, an English-Gujrati weekly published from Dongri Street, Bhimpura, Bombay 9, have both brought out Jubilee numbers to commemorate the Golden Jubilee of His Highness the Aga Khan. Both are illustrated. The *Sind Sentinel* contains a long article on the life and work of His Highness the Aga Khan and a number of congratulatory messages from Sind notables. But the special number of the *Ismaili* is a glorious affair worthy of the occasion, of the Ismaili community and of the great personality whom it is intended to honour. It is a very bulky volume and its production must have cost heaps of money. The English section contains several congratulatory messages, one being from His late Majesty King George V, and a number of well-written articles, one from the Hon'ble Mr. M. H. Kidwai and one from the editor of the *Times of India* being very enlightening on the personality and life work of His Highness. Mr. Kidwai narrates a couple of incidents which show the Aga Khan's love for Islam and his deep loyalty to the faith, which should endear him to every Muslim. Perhaps, some day, when other claims on our space are not so pressing, we might be able to reproduce the article in these columns. The Gujarati section of the journal is of course a sealed book to us. But there is also an Urdu section which gives a brief review of the whole history of the Aga Khan's family. The production is very artistic and contains a number of excellent colour and black and-white pictures.

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MUHAMMAD THE PROPHET

AN ESSAY

by

F. K. KHAN DURRANI, B. A.

WITH A FOREWORD BY

ALLAMA ABDULLAH YUSUF ALI, C.B.E., M.A., LL.M., F.R.S.L., I.C.S. Retd.

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• Editor :—F. K. Khan Durrani

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“A DEFENCE OF MAHOMET”

GEORGE SALE'S RARE ESSAY ON THE HOLY PROPHET

[The Essay pretends to be the English translation of a letter in Arabic from one Abdulla Mahumed Omar to Ebn Mecca and appeared for the first and only time in a miscellany of essays, poems and letters, called *Miscellanea Aurea or the Golden Medley*, compiled and edited by Charles Gildon and published in 1720 Abdulla Mahumed Omar is George Sale himself, the famous author of the classical English translation of the Holy Quran, against whose name the Essay stands in the British Museum catalogue. The author had to adopt this roundabout method of defending the Holy Founder of Islam for reasons which must be obvious to those acquainted with the religious history of Europe. Had he written openly in this strain, he would have exposed himself to social persecution if not personal violence. In fact, reference is made to the bigotry and intolerance of Christian Europe in the Essay itself. Even as it is, the editor devotes two paragraphs to an apology for including the Essay in the volume. The editor's apology is also reproduced below, from which it will appear that George Sale wrote this 'Defence' against Dr. Prideaux' scurrilous book *Life of Mahomet*. We reprint the Essay as a rare piece of writing by a great writer and scholar, which makes pleasant reading and is well worth preserving. There are one or two points on which the Muslim readers will differ from the author. But it should be remembered all the time that the writer is a Christian who wrote early in the 18th century when knowledge of Islam was so meagre in Europe. In the reprint the original spelling has been retained. Knowledge of Islam reached Europe mostly through the Turks and "Mahomet" was the European attempt at reproducing the Turkish pronunciation of the name. Through the influence of Orientalists it has now been replaced entirely by the correct form "Muhammad".

We are indebted for the loan of the volume to that well-known scholar and collector of rare books, Professor Mahmud Shirani of the Punjab University, and we feel sure the Essay will be read with much interest.—Ed]

Editor's Apology

“The only thing that I have the least Apprehension can have any Appearance of Offence, is the Translation out of *Arabic*; and yet upon the Perusal the Reader will find, that there is nothing in it derogatory of the Christian Religion, but on the contrary a great Deference perpetually paid to the Divine Precepts of the Gospel; and that no where through the whole Discourse the Author pretends to prove the Divine Mission of Mahomet, or that he was a Prophet of God, any farther than by a Confutation of a particular Author, who had written against him.

This Author seems to be Dr. Prideaux in his *Life of Mahomet*; at least it is certain, the Translator takes it to be that, since he has quoted his very Words in his Translation. It is true indeed, that the *Arabian* reproaches the modern Christians of Europe with a scandalous Neglect in their Practice of the Divine Precepts of the Gospel. But that is a Truth too evident to suffer us to condemn him for asserting what we ourselves cannot deny.”

The Essay

Abdulla Mahumed Omar to Eben Mecca, *Health, the 15th of the Month Moharram, in the Year of the Hegera 1094.*

It was a just Observation of the sage Muly Ishmael ben Solomon, that the Prudent and Wise read little and think much; for indeed as there is no end of writing of Books, so that Man who gives himself up to the reading all that comes out, squanders away his Time in the idle Amusement of other Men's Thoughts, which would be much better employ'd in growing familiar with himself, and weighing his own Reflections as he ought; or in taking care of his Affairs; and I can't but think that our *Arabians* have done wisely in not translating the Books of other Nations into our Language, at least, that what they have done in this kind, is contain'd in a very small Compass. The Book which you sent me by the faithful Caleb, against our great Prophet, confirms me in this Opinion; and I must needs tell thee, that you might have better employ'd your Hours, than in translating it into *Arabic*. It is no new Matter to find a Christian Author railing at the great Prophet, and heaping together a company of false and scandalous Reflections, to render him and his Religion odious to their own People. The Author you send me, indeed, seems much the most fair and candid Enemy that I have met with among them; he has, to my Hands, confuted the lying Narrations of most of those who before him have written on the Life of Mahomet; but yet there remains so much

Rancour drest up in abundance of Falshood, that I can't help sending you a few cursory Reflections upon what he has advanc'd; for a full Answer to every Particular of his two Tracts would take up too much Time.

If ever you fall into Company with the Author, who you tell me is still alive, I would have you, as far as you dare venture in that Country, to urge to him what I shall here offer.

Fact and Imagination

That Author is very much to be suspected of Falsehood, who lays his Foundation on such Facts, the Truth of which it was impossible for him ever to come at a certain knowledge of; but when such an Author becomes very particular in the most minute Circumstances of Things not capable of being known, it is an evident Demonstration, that Truth is the least of his Care. The Author you send me is of this kind, and makes it his Business to pick up a company of Stories, equally foolish and scandalous, from the ignorant Enemies of the great Mahomet, whom he represents as a most sagacious and cunning Person and not therefore likely to expose either his Design or his Defects to such as could or would make use of them to prejudice that illustrious character, which, as this Author contends, was his aim to establish of himself in the World. Nay, this very Writer tells you, that he never so much as own'd the Cheat to Cadigha [= *Khadija*] his Wife, whose Interest would have oblig'd her to Secrecy, but that by his frequent inculcating to her his Visions, she was, at last, convinc'd of their Reality. But how this Author came to know the private Conversation betwixt Mahomet and his Wife; and that his Slave Zayd Ebn Hareth embrac'd his Revelation merely to get his liberty, would be worthy this Author's declaring to the World, lest at the same time that he is endeavouring to fix an Imposture upon Mahomet, he gives undeniable Proof of Forgery himself; or, at least, that he is a Retailer of Forgery; for this Information must either come from Friends or from Enemies; I mean this, not only of what I have mention'd, but of all that Stuff which he has heap'd together about the private Transactions of Mahomet, before he got that Power to which he afterwards arriv'd. This Information, I say, must come either from a Friend or Enemy; not from a Friend, for Friends never deliver Informations to the prejudice of a Friend; if from an Enemy, he would do well to show how an Enemy could be admitted into Secrets, which could not, in common sense, be confided to any but the surest of Friends: Next, this Information must come either from a Musselman or a *Renegado* (for such a one he somewhere quotes), not from a Musselman, for the faithful Believer could never give Information of things injurious to the Prophet, whom he believ'd deputed by God; if from a *Renegado*, I do believe this Gentleman will not, in his own Case, think such a one a sufficient Evidence against the Faith which he professes; and if he will not allow the Evidence of one who has forsaken his Religion and embrac'd Mahometism, we have no Reason to allow the Accounts of one, who has left us to embrace the Faith of the Christians; such Men generally endeavour to make themselves agreeable to those to whose Religion they are Converts, by blackning those whose Religion they have forsaken.

Argument from Language

The same may be said of the Account this Author gives of Mahomet's making the Alcoran, by

the help of Bahira, a Christian Monk, and Abdollah Ebn Salem, a Persian Jew; for tho' he quotes from the Alcoran itself, that Mahomet complains of his being accus'd by his Enemies at Mecca, that he had receiv'd Assistance in the forming the Alcoran from others; yet that is far from proving that those were the Men whom he mention'd, for it is not very likely that the Excellence of the *Arabick* Language should be derived from two Foreigners, a Syrian and a Persian: But he says this was well-known at Mecca, which is an Affirmation without Proof; and, by consequence, sufficiently confuted by a Denial.

False Charges

It is certain and obvious to every Man, that knows any thing of the World, that eminent Merit can never appear in the World without raising Enemies; and therefore it was no Wonder that Mahomet had his Share of them in this City of his Nativity, *Prophets seldom meeting with Honour in their own Country*; and therefore, tho' I should grant that these things were the Tittle Tattle of the great City of Mecca; yet I can see no great Advantage this Concession will be to this Author, since the Tittle Tattle of a Town is but a very fallacious Foundation for an Historian to build his Accounts on. There were found in Jerusalem (according to the Account which the Christians themselves give us) Miscreants who call'd even Jesus himself a Wine-Bibber, and said that he cast out Devils by the Power of Beelzebub the Prince of Devils; yet sure this Author will not allow those Blasphemies against that holy One, to be sufficient Fact for an Enemy to insert as Truth, in any History he should think fit to write of the Life of that Prophet of the Christians. Thus I might go thro' most, if not all the Facts related by this Author; but I think this is sufficient to prove, that little Regard is to be had to whatever he delivers, since there's little Reason to suppose that he has taken more care of Truth in them, than in what I have made my Remarks upon; I shall therefore turn my considerations to remove the Load laid upon Mahomet by this Author, as a Venter of an Imposture; that is, of delivering a new Religion prejudicial to Mankind, as the Revelation of God, which was yet his own Invention, to promote and gratify his Ambition and Lust; for this is the Sum of the Charge brought against him by this Author. Before I come close to this Point, I must beg the Author's Leave to endeavour to set him right in his Notions of some Particulars, in which he is certainly very erroneous or very ignorant; I mean, his Notion of his Ambition and his Lust: As for his mounting up to Power, by advancing of his Doctrine, that was absolutely necessary for the promoting of that Doctrine, and so was, justly speaking, the Means and not the End of his Aim and Desire. Thus Moses could not effect the Deliverance of the Children of Israel, but by assuming the Power of their Leader and Head, the Maker and Dispenser of their Laws; yet sure no Man ever yet upbraided him with Ambition, as the End and Design of his carrying the Children of Israel out of Egypt, since without that Power he could not fulfill that Mission upon which God had sent him. And thus it was in the Case of Arabia, which being divided into many Tribes, who had frequently War with each other, Mahomet had no way of uniting them into one Body, and of fixing his Religion upon them, but by making himself their

(See page 6)

The Truth

MONDAY, FEBRUARY 24, 1936

PERSONAL

The Editor deeply regrets that owing to his continued illness the *Truth* for February 17 could not be issued. The issue for February 10 was delayed owing to the same cause and this double issue, which is not quite double, is also going out late. The Editor was hoping that he had quite overcome the fever, but the hope has proved vain and even these words are being written under a slight temperature. There is no serious complication, the trouble being mere malaria. We have looked around much, but have not been able to find any right person to whom we could entrust the editorial work of this journal in times of similar breakdowns. The Editor has, however, started training a young man who would, we hope, prove apt and useful in time.

HARTAL AT BAHAWALPUR

In the note on the Hindu Hartal at Bahawalpur published elsewhere in this issue, the writer apparently expresses the sentiments of the general public. Traditionally, hartals were only a means of expressing sorrow over some great public misfortune, the death of some great public benefactor, and the like, or a means of silent protest against some great public wrong. As an instrument of political propaganda, out of sympathy with men who offend against the law, accompanied as it often is by hooliganism, it is purely a modern invention of the Congressite Hindu. These people have come to believe somehow that by agitation in the press, by making violent speeches and by staging public demonstrations, in which to save their own skins from the *lathis* of the police they perpetrate the nauseating cowardliness of keeping their women in the front, they can force the authorities to their own will. Indeed, if these people were permitted to have their own way, all law and government would soon come to an end and mob law would become the order of the day.

Of late years, Hindus have been trying their best to create disorders in Muslim States. Only recently there was much violence and bloodshed in Loharu State, and much social disturbance at Malerkotla. The authorities at Bahawalpur are to be congratulated for the firm and prompt action with which they scotched the troubles at their very start and have been able to maintain complete peace in the State. His Highness the Ruler of Bahawalpur is a public-spirited man who, when occasion arises, can come down from his throne and mix with the crowds in order to serve them in person. The enlightened Government of the State makes no distinctions of Hindu or Mussalman, and the Hindu subjects of the State never had any cause for complaint. It was professional agitators and mischief-makers from outside the State, gutter-press editors and rabid Mahasabbites, who tried to foment trouble. Apparently, the authorities at Bahawalpur know their job and the lesson of the frequent disorders in British India have not been lost upon them. They simply kept the foreign mischief-makers and agitators out and preserved the peace of the State. So simple and yet so thorough! There has been no violence nor any harshness on the part of the Government, so that even the professional agitator has nothing to complain of. He is just disarmed.

Dr. Mirza Yaqub Beg

Dr. Mirza Yaqub Beg is dead. A leading citizen and front rank physician of Lahore, though an Ahmadi, he was respected and held in great esteem by Muslim and non-Muslim, Mirzai and non-Mirzai alike. His humanity as a physician and his public spirit as a citizen and patriot had endeared him to all. According to the Indian conception of saintliness, he was indeed very much of a saint and many regarded him as such. It was a kind of saintliness, however, about which Nietzsche has said, "Oh these good men! Good men never speak the truth. To be good to that extent is really a disease." Mirza Yaqub Beg was one of the pillars of the Ahmadiya Anjuman Ishaat-i-Islam, and as such he had to acquiesce in policies—and did so without the least demur—in which, had he been blessed with the vigorous type of saintliness, the type denoted by the term *Mujahid*, he would not have acquiesced. A most perfect specimen of harmlessness, an embodiment of the virtues of *Ahimsa*, and a man of unfailing courtesy, Mirza Yaqub Beg would have quite readily given his consent to the murder of innocents if the Anjuman had asked him to do so. He spent money most generously in the service of the Anjuman. But the Anjuman never cared to consult him before deciding upon any policy, knowing full well that whatever the policy he would give his consent to it when asked to do so. This kind of senility passes for "goodness" with some people, though it is a kind of goodness that can do as much harm as good, and it was perhaps owing to this senility of his character that in spite of his many excellences and many quiet services to the community he was never able to inspire others with enthusiasm, and his death evoked no sorrow among the general populace, although he certainly deserved it. He is now gone to his account, and we have no doubt that God Almighty will judge him with mercy. May his soul rest in peace!

A "GANG" AND A "PACK"

Dr. Mirza Yaqub Beg died of paralysis. He had the first attack in 1927 and had never been in vigorous health since. A second attack of this fell disease generally proves fatal, and so it happened in the case of the late Doctor. But our delightful contemporary the *Light*, which announces his death with the ludicrous cry: "Mirza Yaqub Beg is dead. Long live Mirza Yaqub Beg!" as if the Doctor were a King of Great Britain, ascribes his death to the Anjuman Hamayat-i-Islam, Lahore, and writes as if the Anjuman had murdered him! The paper admits that the Anjuman is the premier Muslim institution of the Punjab, but calls its General Council "That ungrateful conscienceless pack" and "Dr. Sir Muhammad Iqbal and his gang." Anjuman Hamayat-i-Islam is composed of the leading Muslims of the Punjab, and the elite of the Muslim gentry of Lahore regard it as a source of pride and honour to serve on its councils. But this wretched Mirzai rag calls them a "conscienceless pack" and a "gang." These epithets "pack" and "gang" apply more truthfully to the Ahmadiya Anjuman of Lahore, whose members go for the man, whom they once mark down for their enmity, with a ferocity which does not recognise even the limits of common humanity. Go and ask their victims, whose name is legion, what they think of the Ahmadiya Anjuman, truly a gang from whose tongues no man's honour can be safe, who love to invent scandals and are proud of their inventions, the editor of the *Light* himself being not a whit behind his fellows in this practice. In fact spreading damag-

ing lies against others seems to be a speciality of the Lahore Ahmadis and of the *Light*.

However, we do not wish to pursue this painful subject which once started will have no end, as the Ahmadiya Anjuman has a long and "rich" record of slanders and traduccments. We would rather content ourselves with a brief narrative of facts. The Anjuman Hamayat-i-Islam's General Council met on February 2 to discuss the question of what we have termed the Mirza purge. The resolution was in general terms to the effect that all those who believed in the finality of prophethood in the Holy Founder of Islam could be members of the body. Dr. Mirza Yaqub Beg spoke in favour of the resolution. It was explained that finality meant that "the door of every kind of prophethood" was closed after the Holy Prophet. The resolution had been adopted when some one suggested that the resolution excluded the Lahore Ahmadis as well. At this revelation of the true meaning of the resolution Dr. Mirza Yaqub Beg became excited and spoke with unusual vehemence that that was not the meaning of the resolution, that the door of "every" kind of prophethood was not closed and that a *Majazi Nabi* مجازی نبی could come still.

Now this business of *Majazi Nabi* need not detain us. The faith of Mirzaism (on whom be peace) is based on two simple propositions, that God is One and that Muhammad is His Last Apostle. This *Majazi* business is far too confusing. We confess that we do not understand it and do not want to bother ourselves with it. Life is hard enough as it is, and we do not care to add to our burdens by inventing new follies of *Majazi*, *Baroozi* and the like. These things might have some value for the Mirza; they have none for the general body of Muslims and that is the end of it. But to Mirza Yaqub Beg the thing was of vital moment. He became excited and as nobody was prepared to agree with him in the importation of this new article in the Muslim faith, he went home in towering rage. Violent nervous excitement and the fit of towering rage caused cerebral hemorrhage and paralysis which, as was feared, ended fatally. The *Light* might call him a martyr or whatever else it pleases, but the Anjuman Hamayat-i-Islam was certainly not guilty of his murder. The Doctor did not die for any principle of Islam and the Anjuman Hamayat-i-Islam did not turn him out because of his being a *Kalimago* as the *Light* calls him. He fought for importing a new mystery formula of *barooz* and *inajas* into Islam, and he fell victim to a disease which he had brought on by his own violence of temper.

THE AGHA KHAN'S IDEALISM

His Highness the Agha Khan is known to be a realist in politics and a very accurate thinker. But he is also a Muslim, and like all Muslims he cannot help being an idealist. Outlining the future policy of the Muslims at Delhi the other day he laid his finger straight on the real sore of the economic life of India. India must have an economic reorganization, he said. There is a wide gulf between different sections of the people—extreme poverty, hunger and nakedness, emaciated enfeebled bodies and ignorance on one side and plenty on the other. "The whole economic, social and religious fabric calls for immediate relief—uplift of the weak, economically, intellectually, culturally, that there may be left no one to be called down trodden," he continued. "The future programme is for uplift, personal, spiritual, moral, intellectual and economical, not only personal, not only for families, but also for the poor masses, the needy and the backward."

It is a noble dream and the sermon was very much needed by those to whom it was preached. The Muslim politician cares more for votes than for the well-being and upliftment of the voter. With rare exceptions, Muslim political leaders are the most shameless exploiters to be found anywhere on this earth, exploiters of the religious sentiment, of com-

munal and social pride, of every possible loyalty that can offer them a handle to turn. Of the average Muslim leader it has been said with justice that he rises on the shoulders of his community and when he has safely landed in the dovecots of Government preferment he kicks the prop away. He may get big; he may build up the fortunes of his family, and very often that is his sole concern. But the policy is short-sighted and unwise, as selfish greed always is. In this age when community stands matched against community, no one can claim honour or power unless there is a powerful community at one's back, and no community can be called powerful unless its members are strong enough, intellectually as well as economically, to stand upon their own legs. The Muslims of the Punjab form fifty-six percent of the population of the province, but owing to their financial weakness they dare not take the chance of fair fight in elections and must seek the artificial props of a Communal Award. Altogether the lower and middle orders of the Muslim community throughout India are economically so backward that there is a danger of the whole community collapsing from the inner hollow. True leadership consists, so far as at least the Muslim community is concerned, not in maneuvering elections and parties, but in working for the uplift of the masses. We do not know any one among the so-called leaders who has the courage and insight and the spirit of selfless service to undertake this work.

RESUSCITATION OF A DEAD ISSUE

Separate electorates may be said to be the sole achievement of the All-India Muslim Conference. The body was called into being solely for the purpose of emphasising the Muslim community's demand for separate electorates. It was then called the All-Parties Muslim Conference, as it claimed to represent Muslims of all shades of political opinion. His Highness the Agha Khan was its godfather and Sir Fazl-i-Husain was one of its leading spirits. A vast campaign of propaganda was carried on from the pulpit and the press through the length and breadth of the country for years on end to convince the British public and the world at large that the interests of the Muslims and their political identity could not be safe without separate electorates. All attempts at communal settlement at the Round Table Conference foundered on the rock of communal electorates, and when last summer it was discovered that the new Government of India Bill as it had emerged from the House of Commons contained a provision which threatened to deprive the Muslims of this right, Muslim India again went into an uproar and knew no peace until the British Government had to make a clear declaration in this behalf and a new clause was inserted in the Bill during its passage through the House of Lords assuring the Muslims their right of separate electorates until they themselves consented to surrender it. Now after all this hue and cry and after so much expenditure of energy we are amazed to find these two gentlemen, the Agha Khan and Sir Fazl-i-Husain entering into informal conversations with Hindu leaders to see among other things whether separate electorates could be replaced by joint electorates under the new constitution. Surely India has not undergone any such drastic change during the last six years as to necessitate a new orientation of communal politics. Hindus are just as aggressive and Muslims are just as backward, if not more so, as they were then. What is still more amazing, the community has not even been consulted, and the gentlemen in question have broached the question as if they were in a position to sign away the hard-won rights of the community without ever consulting it. So far as the average Muslim is concerned the issue is dead and buried for at least ten years and no efforts at its resuscitation are likely to succeed in the present temper of the rival communities.

DR. SIR M. IQBAL ON AHMADISM

Dr. Sir Muhammad Iqbal's new statement on Islam and Ahmadism has been before our readers for some time now, but owing to the present writer's continued illness the *Truth* has not been able to offer its views on it. Unlike other journals of this type we are fortunate in possessing readers the majority of whom are men of education and culture and are quite in a position to understand the statement, which in itself is very lucid. But there are others to whom a few elucidations will be welcome, especially in view of the heaps of very misleading criticisms which have been pouring from the Ahmadi press week after week, and which, as it appears from their trend, will continue to flow for a considerable time. In fact, they seem to be fulfilling the prophecy that Iqbal's new statement will keep the Ahmadis busy for a year. These criticisms, so far as they pertain to particular points, will be disposed of in the course of our examination of the statement. But a few general remarks may be offered here by way of characterization.

The first criticism, in the course of which he said that opposition to Ahmadism from the standpoint of religion had come to an end and the opponents after knocking their heads against the rock had acknowledged their defeat, was made by Muhammad Ali, President, Ahmadiya Anjuman Ishaat Islam, Lahore. The statement consists of deliberate mistranslations and misrepresentations and as such deserves no serious consideration. Iqbal quoted Durant to explain by the analogy of the treatment of Spinoza by the Jews the attitude of the Indian Muslims towards Ahmadis. He also quoted Gibbon on the motives that lie behind the apparent toleration of different types of men. Muhammad Ali's criticism of it is: "The norm of religion is now European historians," "Instead of the Quran and the Hadis he seeks support for his verdict of Kufr from Gibbon and Durant," etc. This kind of scoffing talk might well come from common howlers in market places, but one certainly does not expect it from the responsible head of a big religious organization, who is spoken of as "Hazrat Maulana," who is the commentator of the Quran and the Hadis, who delivers long sermons and carries the black mark of prostrations on his forehead, not from the man, indeed, who himself bases the central doctrine of his sectarian faith on the Bible to the exclusion of the Quran.

The Qadiani *Sunrise* has been featuring Iqbal's statement for a whole month and seemingly will continue the series. Its first article was couched in cheap witticisms and the last is full of misrepresentations and distortions. But the bottom has been touched by one Ch. Muhammad Hassan, Pleader, Gujrat, who contributes an "Indictment of Iqbal" to the *Light* for February 16. The article is wholly personal and is written in an extremely bad taste. We wonder if it is the same man of whom it was stated a few years ago that on his return from an Ahmadi missionary expedition he abducted the pretty young wife of a poor neighbour, got her converted to Christianity and resisted her to apply for the dissolution of her marriage on the ground of apostasy and finally sold his "rights" in her for Rs. 250! If it is the same man, we should not be surprised at his manner of writing. He says Iqbal does not offer his daily prayers, does not observe the month of fasts, does not pay Zakat, has not performed the Haj, and has never paid a pie to Anjuman Hamayat-i-Islam, Lahore. Much of it is a lie, especially about fasting and Zakat. Iqbal does not advertise his charities; it is a matter known only to him and his *Munsifs* and to those who benefit by his charities. We are sorry to have mentioned the fact because Iqbal does not like to make it known. And Iqbal's poverty so far as the good things of this world are concerned is notorious. He has not performed the Haj and so is in the same boat with Mirza Ghulam Ahmad and his "spiritual son" Muhammad Ali. Iqbal

may not say his prayers and may not perform the Haj, but he has certainly never abducted his neighbours' wives as Al-Haj Ch. Muhammad Hassan is alleged to have done, nor has he ever threatened the world with divine visitations for the love of a girl and staked his whole character on her possession as Mirza Ghulam Ahmad did, nor has he broken solemn covenants, hurled innocents into hell with his hands, sacrificed the interests of a mission to serve the interests of his family, spread a "black lie" in the world to collect funds and blacken the name of his victim, or regards the Quran as a mere article of sale, of which Muhammad Ali who carries the black mark of prostrations on his forehead, stands accused.

We are extremely sorry to have written in this strain, but this wretched rag the *Light* has developed a nasty habit of answering those with slander, who happen to differ from it, and something ought to be done to put a gag in its mouth. We do hope the editor will try to learn better manners and refrain in future from dragging personalities into discussions on general principles and from publishing matter written in that style. We know Mr. Yaqub Khan, the editor of the *Light*, suffers from a certain disability. He does not understand English, and thinks fine writing means garnishing the stuff with uncommon phrases, the true signification of which he very often does not know. He is perhaps the only journalist in India who has had the rare experience of going to jail for writing bad English. He wanted to say that Muslim young men ought to have arms strong as steel. Actually he wrote arms of steel, and the article read as if he were inciting people to murders, with the result that the magistrate sentenced him to eighteen months' imprisonment. Knowing him as we do, we are not always sure whether he really means what his words actually convey. We give him the benefit of the doubt, but surely an editor who has been at the job for no less than twelve years ought to be able to put some check on his pen and learn to distinguish between what is public and what is private. He ought to understand that abuse does not prove anything and a wrong of one cannot make the wrong of another right. The Ahmadiya Anjuman Ishaat-i-Islam is a public body. It subsists on funds collected from the public. The public have, therefore, a right to criticise the Anjuman's work and policy, along with those of its President who by the Anjuman's own constitution has become the Anjuman. We are of opinion that a public body ought to try its level best to make friends rather than create enemies. A little personal talk goes far to remove misunderstandings, and a body that claims to hold the monopoly of religion and religious truth as the Ahmadiya Anjuman habitually does ought to do so more than any other. Instead, it is the most intolerant of all public bodies and answers every legitimate or illegitimate criticism with personal abuse and goes for those who dare to differ from it with a ferocity that exceeds all bounds. It is our experience that this Anjuman oversteps every human limit in its sense of enmity, and as it does so habitually and has done so in heaps and heaps of cases, those outside its ranks are bound to conclude that its conduct reflects the true spirit of the teaching and example of the founder of the movement. We do hope, Mr. Yaqub Khan will wield his pen more carefully in future and refrain from dragging personalities into public questions and from ascribing motives to others. He is fond of asking his opponents, "Have you opened my breast and seen what is in my heart?" Well, the opponents do not care to open his breast until he has learnt to do so himself first. When he has done that, he will find that there is no need for others' doing so.

We are sorry for this unpleasant digression which unfortunately has taken up the whole available space, and shall revert to the subject in our next.

"A DEFENCE OF MAHOMET"

(Continued from page 2)

Head or Leader, which Necessity sufficiently clears him from the Imputation of Ambition.

Polygamy

As for his Lust, which this Author makes another Motive of his stirring and promoting his new Religion, I cannot see the least Ground in Reason for it; and all that the Author gives, is because he had one and twenty Wives; or, at least, fifteen.* This Author is born in a cold Country, and because the Laws and Customs of that Place oblige the Husband to have but one Wife, he attributes the having more to a sinful Lust, tho' it has always been a Use in most of the hotter Countries, to have a Plurality of Wives; and Nature itself seems to have establish'd this; for whereas there are more Males than Females born in a colder Climate, there are more Females than Males born in those Regions nearer the Sun, as is plain from this, that there is no want of Females, tho' every Man have more than one. Whatever this Gentleman may make a Sin, it is plain that Polygamy was never thought one in the purer Ages of the World, even according to that Account which we find in the Bible of the Christians, for to that I all along refer, and not to the Alcoran, because I know the latter is of no Authority with my Adversary. Jacob had not only two Sisters to his Wives at the same time, but also went into his Maid Servants, and begot Children upon them, without any Imputation of Lust. What does this good Author think of David? a Prophet confess'd and a King according to God's own Heart: besides Michal and Merab, he had, before his coming to be King, Abigail, the very recent Widow of old Nabal; and after he was King, three hundred Wives and Concubines, without being upbraided and reproach'd with Lust; nor was he ever found fault with on account of Women, save only in the Business of Uriah, where both Lust and Murder met together. Nor did the Christian Dispensation put an End to the Lawfulness of Polygamy, or deliver any Laws or Precepts against it; nay, it may be deduc'd from the Christian Bible, that the primitive Christians had the same Custom, else this Injunction had been very superfluous: *Let a Bishop be the Husband of one Wife*. But, in truth, the confining of Men to one Wife came from the Pagan Romans, whose Custom being to marry but one Woman at a time, and they having conquer'd so vast a Part of the then known World, fix'd their Laws and Customs among all the Nations which they subdued to their Empire.

* The Holy Prophet never had more than nine wives, and whatever may be said for or against the theory advanced by the author, modern researches have established it beyond the shadow of a doubt that the Holy Prophet's later marriages were either acts of humanity towards the women concerned or were based upon political considerations, as always happens among primitive political organizations — *Ed.*

Had this Author prov'd that Mahomet gratify'd his Lust by a promiscuous Copulation, that he did upon all Occasions, indifferently go into, and possess whatever Woman came in his Way, and allow'd the same in his Followers, he had done something towards making good his Charge of Lust against him; but to condemn him for a limited Polygamy, only because it was the Custom of a northerly People to have no more than one Wife, is a Proceeding as whimsical as unjust; and it is still more unjust to draw this Consequence from it, that his first and chief Aim and Design, in his

great Undertaking, was to gratify that Lust; from which, and from the Charge of Ambition, having so evidently deliver'd him, I shall proceed to put his real Design in a just and fair Light.

His Achievements the Best Argument

Whether Mahomet were really a Prophet or not, I shall not in this Place examine; that will best appear by the great End of his Undertaking, and the wonderful Accomplishments thereof; for it will be a difficult matter to conceive how a Man, from a private Station, in spite of all the Opposition he met with, should arrive at that great and indisputable Power of uniting a divided Nation, compos'd of distinct Governments, into one Body; and of overturning and extirpating that false idolatrous Religion, which prevail'd in all the East Parts, at his Appearance, without allowing that his Actions were conducted by a particular Indulgence and Care of Providence itself.

Corruptions of Christianity

In the midst of that Darkness of Idolatry, which was spread all over his Country, Mahomet was the first who, either by the extraordinary Strength of his Reason, or a particular Inspiration from Heaven, arriv'd at the Knowledge of one eternal God the Creator of all Things, and to whom only our Adoration was due, and it could not be without a great deal of Pain, that he saw his Countrymen all lost, in a Way that must be so displeasing to that God, who has everywhere, and in all times, declar'd himself a Hater of the Worshipers of Idols. What should he do to put an end to this Wickedness? Experience had shown him that there was little Hope of a Remedy to this Evil from the Christians either of Ethiopia, or those few Arabian Christians, who were settled among them. The most that had ever been attempted by the Ethiopians, was now and then to assist the latter with their Armies against their Pagan Neighbours; but no Endeavours had ever been us'd by either, to convert them from their Idolatry; and, indeed, their Lives and Conversations, and those Pagan Corruptions and Superstitions, which they had receiv'd into their Faith, together with the Divisions that reign'd among them, and render'd their Religion so uncertain, and often contradictory, made them the most unfit People in the World for such an Undertaking, and had drawn upon them the Contempt of the Idolaters; and where there is Contempt, there can never be an Influence strong enough to produce or bring about so great a Work. All Hopes therefore being cut off from their neighbouring Christians, Mahomet must either have given over his strong Desire of rescuing his beloved People and Countrymen, or be oblig'd to seek among the remoter Christians for Relief. During this time, he made it his business to enquire seriously into the original Principles of the Christians; and was therefore instructed by Bahira* in the Doctrines of Jesus Christ, which he always admir'd as most divine Speculations. But when he came to consider, that for, at least, two or three hundred Years, those who call'd themselves Christians, had entirely forsaken those Doctrines, and mingled so much of Heathenism in their present Religion, that to have follow'd any of them, would have been only to change one Idolatry for another; he found that the original Book of the Christians, which they call the New Testament, consisted of the most exalted Morals, in Nature, and several other Particulars, whence the succeeding Christians had deduc'd many Articles of Faith, which

they had made more essential to believe, and of greater Consequence to be maintain'd, than the moral Institutions that were given them in the same Book for their Practice; and that in the End, these Credenda, or Articles of Faith, had engross'd the Minds of all the Christians, and so divided them into Parties and Factions; that each side gave the contrary to the Devil. So that had he had an Inclination to have apply'd himself to the Christians, it would have been impossible for him to have known which Party to have chosen, with that Certainty, which seem'd necessary on such an Occasion; the only means he had left, was to make choice of the moral Doctrines of Jesus Christ; and recommend them to his People, in such a manner as might make them agreeable unto them. And this leads me to the Doctrines of Mahomet.

*The reader should remember that the writer is in reality a Christian and that he is writing early in the eighteenth century. The Bahr's theory is now exploded. The Holy Prophet was only eleven years old when he is said to have met this monk, and the meeting was short, whereas the Prophet became prophet at the age of forty. The most reliable test of the relation of Islam to Christianity is a comparison of the teachings of the two faiths. The spirit of Islam is diametrically opposed to that of Christianity, and there is nothing that could be called common to both faiths -- which means that borrowing is out of the question.—Ed.

One and Only God

In the setting forth which, I shall make use of the Words of this very Author, which are these.

"After he had gotten these nine Disciples, some of which were the Principal Men of the City, he began openly to publish his Imposture to the People of Mecca, in the 44th Year of his Age; and publickly to declare himself a Prophet sent by God, to reduce them from the Error of Paganism, and to teach them the true Religion. The first Doctrine that he propagated among them, was, That there was but one God, and that he only is to be worshipp'd; and that all Idols were to be taken away, and their Worship utterly abolish'd; and that those that say God has Sons or Daughters, or that there are any other Gods associated with him, are impious, and ought to be abhor'd.

Worthy of Divine Mission

Before I come to this first Doctrine itself. I can't but take Notice of the Word Imposture; by which, I suppose, he means a Falshood or Forgery, which Mahomet advanc'd for Truth. But he very oddly gives this for an Instance of the Forgery, that the great Prophet established for his first Principle the *Unity of the Godhead*. And does this Christian Declaimer against Mahometism really think this Principle a Forgery? if so, he is rather an Advocate of Polytheism, and not for Jesus Christ, who preach'd that there was but one God as well as Mahomet; so blind has his Zeal against us made him. But perhaps he may say, that the Word Imposture relates to his Pretensions of being a Prophet sent from God to abolish Idolatry; but whether Mahomet was a Prophet, I shall not in this Place dispute; yet sure I am, that the abolishing Idolatry, and the setting up the Worship of the only true God, among a People lost in the first, and unknowing of the latter, was an Errand worthy of a Mission from Heaven. I am likewise sure, that Mahomet did establish the Worship of one God among us, and so effectually abolish'd Idolatry in those Parts, that it has never risen again in any Shape amongst us for above one thousand Years, whereas Idolatry so soon got footing again among the Christians, that the prevailing Part of them condemn'd the Iconoclasts as Hereticks, only for breaking or destroy-

ing the Idols that were crept into the Christian Churches.

Well, we have gain'd this Fundamental Point of all Religions, even by the Concession of an Enemy; so that whatever Falsities are built upon this Foundation, our very Enemies do allow that the Foundation itself is an eternal Truth; but the other Parts of the Doctrine of Mahomet (excepting those Injunctions of extirpating Idolatry, where-ever his Religion prevail'd) consists of the Moral Duties that are to regulate our Actions towards one another; and that these are recommended and enforc'd with a wonderful Warmth thro' the whole Alcoran, is what has been acknowledg'd by the greatest of our Enemies, tho' oftentimes wrapt up in Parables and Allegories, according to the Manners of our People, who delight in this Way of Speaking; nor would have been touch'd with any other, as this Author might have known, if he had understood our Customs and Manners, as well as some of his Neighbours have done, in one of whom I find this Account.

Some Allegories

"As for the Arabians, if you enquire into their Books, you'll find nothing but unnatural Metaphors, Similitudes and Fictions. Their Alcoran is of this Kind; and Mahomet declares that he made it so, that it might be understood with less difficulty, and leave a more lasting Impression." If this Author had Known this, he would not have made such a Stir about Mahomet's Journey to Heaven, which is one of these Allegories here mention'd. *Alborack*, which signifies Lightning, is only *Thought*, which moves as swift as Lightning; and the Ladder of Light, by which he and Gabriel ascended up to Heaven, was Contemplation, by which we pass thro' all the Heavens up to the Throne of God; and the wonderful Cock, whose Crowing God took delight to hear, and which Man never heard or regarded, was the Prayers of the Just, and so on to all the rest, which have full as easy an Explication.

I know, that he urges that one Persian Author will have the whole Alcoran to be understood literally; but can see no Reason why he should deliver that Author's Opinion as a general Tenet of the Mahometans; or why he should deprive us of the Benefit of Metaphor and Allegory, to which both he and most of the Christian Authors are fain to have recourse, to solve many Things in their own System from that Absurdity, which else they would lie under: As in the Story of a Prophet, who brings in the God of Truth, consulting with his Spirits or Angels, who should go forth and be a lying Spirit in the Mouths of the Prophets of Ahab. And thus in the New-Testament they must plead the same Excuse, when Christ says he is a Door, a Way, and a Vine, as well as when he says, that the Bread and the Wine are his Body and Blood, since from the rejecting the Metaphor in this last Case, has sprung up a most notorious Piece of Idolatry among the Christians, as is acknowledg'd by this very Author; so that it seems but an equitable Request, that we should make use of the same Advantage of the Allegory and Metaphor to solve the Difficulties and seeming Absurdities, which otherwise our System might be charg'd with, none of which are either so great, or near so dangerous as that which establishes a Doctrine that teaches a Piece of Bread or Wafer to be chang'd by the Words of a Priest, tho' never so foolish, ignorant or wicked, into the God that made Heaven and Earth

Truth is Eternal

This Author objects to Mahomet, that he pretended not to deliver any new Religion unto the Arabians, but only to revive that old one which God had revealed to Abraham, and Abraham deliver'd to Ismael, the Founder of their Nation; and which had continued among them, till corrupted by the Wickedness of Men into that Idolatry which he was now come to abolish. This Author would imply, That this Assurance of Mahomet was a Falshood, and that he did deliver a new Religion, otherwise he would have been obliged to have cleared Mahomet of his Accusation of his being an Impostor, and only made him guilty of using some pious Frauds to establish a Religion beneficial to his People, as he has done with Numa and Minos in Rome and in Crete, whom he makes good and great Men, notwithstanding their false Pretensions to have received their Laws and religious Precepts from some heavenly Being; since by those Pretensions they made their Laws and Precepts go down with their several People, so as to civilize them from that Barbarity with which each of them was infected. But tho' this Christian Author be so favourable to these Heathen Legislators, he will not allow Mahomet to be as meritorious, tho' the former establish'd Idolatry by their Laws, and the latter abolish'd it, and fix'd on its Ruins the Adoration of the one true and eternal God, Creator of Heaven and Earth; a benefit greater to the Arabians, without all manner of doubt, than that which Minos and Numa could bestow on the Cretons and Romans even in respect of this World, raising his Countrymen to a greater Empire in a few Years than even Rome itself ever obtain'd, as this very Author confesses

Ritual and Spiritual Content

But this Gentleman's bare Assertion, without any Proof, will never be able to pass with Men of Reason. I would fain ask him what he calls Religion? Whether he confines that Word only to particular Modes and Ceremonies of Worship, or will extend it to the Worship itself, and those Duties which are dependent upon it? If he says the former, he will not only make the Religion of Moses new, as well as that of Jesus Christ, but even those several Divisions or Distinctions among the present Professors of Christianity, who differ in the Ceremonial Part of Religion very much from one another, and so may be call'd, according to him, each in its Turn, a new Religion; nay even the Romish Part of the Christians would be split into more than two Religions, since the Ceremonies that belong even to the Mass are different among the Dominicans, from what they are among the rest of the Romish Clergy. And thus, if the first Christians made use of any Ceremonies, they were, in Probability, those mentioned in the Apostolical Constitutions; and those we may allow to be so different from those instituted by Moses, as to deserve the Name of New. But if that only be a new Religion which differs from the Former in the Object of Worship and the Moral Duties impos'd by it, then certainly neither that of Moses, nor that of Jesus Christ, nor that of Mahomet, were new Religions: That of Moses was no more than the Revival and enforcing by Laws that Religion, which Adam, Noah, Abraham, Isaac, Jacob and Ismael profess'd, which was to adore one only God, and him to love and obey with their whole Heart, and whole Soul, and to perform those Moral Duties, which the Necessity of Human Society, and in that the Will

of God impos'd upon Mankind. Thus Jesus Christ, if this Author will allow his Authority, tells us, that to love God above all things, and our Neighbour as ourselves, was the whole Law and the Prophets; that is, that Moses and the Prophets taught the Israelites a Religion which entirely consisted in the Love and Adoration of one Eternal God, and an extensive Love of one another. And thus the Doctrine of Jesus himself was not new, but the same that Moses taught before; with this only Difference, that our Moral Duties to our Neighbours were commanded with more Force than before; and this admirable and divine Rule set down, by which the meanest and most ignorant Capacity might know with the utmost Certainty when he offended against these Moral Duties, and when not, as this Precept plainly shows: Do not thou to another, which thou wouldst not have another do unto thee. Idolatry, that formerly had been so common a Vice amongst the Jews, was, at the Appearance of Jesus, entirely abolish'd in Judea; but that People were extremely corrupted in their Morals, and a criminal Self-Love having been long spread among both Priests and People, there was nothing to be found but Avarice, Rapine Injustice and Oppression: for placing their Righteousness in the rigid Observation of some Ceremonials and Circumstantial in Religion, they had entirely lost its real Substance. To restore this seems the whole Aim, Drift and Design of the Mission of Christ; for to that all his divine Doctrines plainly tend, which is sufficient to show, that the Christian Religion, in its Foundation, was only the Reviving of that of Moses.

The Business of Mahomet was not only to enforce the Moral Doctrines but also to establish the Adoration of one God; for the People, among whom it was his Lot to be thrown, were gone vastly astray in both; it was therefore his Intent to revive the Religion of Ismael the Founder of his Nation, and which he had learn'd from his Father Abraham, which was the Adoration of one God, etc. And this is enough to prove, that Mahomet said nothing but Truth, when he told the Arabians that he did not preach to them a new Religion, but only that old one, which their Father Ismael profess'd many Ages before.

Christian Chaos

By what I have said, you will find, that I am not for recriminating upon the Author, or for following his Method in blackning his Law and its Founder; no, I am really of Opinion, that not only Mahomet, but Jesus Christ and Moses also were sent from God for the Benefit of Mankind. It is pretty plain, that the Mission of Moses was to the Israelites alone, and so far from being intended for any other Nation, that the Law about Proselytes made it difficult for a Stranger to be admitted into the Congregation of the Sons of Jacob. And it is plain from the Christians own Book, that the Apostles had some Doubts, whether any but the Jews were to be admitted into the Benefit of their new Dispensation; tho' upon a Consult it was determin'd, That the Gentiles should also have the Gospel preached unto them. What Progress it made during the first three hundred Years, I have no Occasion to enquire. The Christians have taken Care to publish large Accounts of that Particular, but how true they are, I know not, nor is it much to my Purpose; but from the Christian Authors themselves it is very evident, that as soon as the Christian Religion became established at Court, and was the Prince's Religion, it retain'd very little of that Simplicity and Purity, which is so

visible in the Gospels. Pride, Ambition, Avarice, Feuds and Factions, divided the Teachers of it, and immortal Wars were commenc'd by the Pens of the Writers of all Sides, that true Religion was soon forgot; and the Propagation of it remain'd chiefly in the Emperors, by excluding all from Places of Profit or Trust thro' their vast Dominions, but such as were Christians. Thus for two hundred Years longer their Confusions and Divisions increased, and will never be ended till some other great Prophet appear among 'em, who may put an End to their Disputes, and unite all Parties

In the mean time, that is, in the sixth century of the Christians Hegera, Mahomet appear'd in our Part of the World, and settled his Religion, extirpating Idolatry out of great Part of Asia, Africa and Europe; in all which Parts the Worship of the one true God remains establish'd to this day. And I am of Opinion, that there will other Prophets arise in other Parts of the World, who shall destroy what remains of Idolatry upon the Face of the Earth.*

*This is not the faith of a Muslim. According to the Quran, the Holy Founder of Islam is the Last and Final Apostle of God on earth, that his message is meant for the whole mankind and for all ages, and that no prophet can come after him. — Ed.

The Land of Promise

Here I must observe one thing, as to our Author's Proof of his own Religion in its Foundation, which is, That he observes, that the Christian Religion began not in a private unknown Part of the World, like Arabia, where Mahomet's Doctrine first appear'd, but in Judea, a noted Country, and then a Province of the Roman Empire. This Argument is built on a childish Folly and Falsity. First, what can be more childishly ridiculous than this Distinction of his of Judea from the rest of the World? As if every Nation in the World were not as much known to its neighbouring Nations as Judea could be to these Nations about it. He is pleased to say in one Place of his Book, That the Arabians were a cunning and acute People; tho' indeed, he at last makes them very stupid, and extremely credulous. But after all that this Gentleman has said, Judea was that unknown Corner of the then known World, as he would have Arabia to have been. The Jews were so much the Contempt of Mankind, that no body ever minded what they said, or what they did: And tho' we should grant that the Romans had a Prætor in Jerusalem, yet that does not save the Falsity of this Author, when he tells us, that it was a Roman Province, since it had at that very time a King of its own, Herod by Name; but no Roman Province ever had a King at the same time it was a Province as is plain from all the Roman History; nor did the Residence of a Roman Magistrate in Jerusalem make the Affairs of that Nation any more notorious to the World, than hitherto they had been, else it had been impossible that so many great and wonderful Miracles could be done in that manner, without being taken Notice of by any one Historian of that time, whether Jew or Gentile. I urge not this to bring into doubt the Miracles that are said to be done in that publick Manner, but to show that the Jews were so insignificant a People in the Eye both of the Romans and Greeks, that whatever Transactions might happen among them, they were not thought of Importance enough to be taken Notice of by any one else. This is evident from a Roman Author that is yet extant; I mean Justin, who gives a quite different Account of the Departure of the Israelites from Egypt, from that which we find in the Hebrew History; for Justin makes

them to be expell'd and driven out of Egypt by the Egyptians themselves because they were generally infected with the Leprosy, which they apprehended might spread to their own Countrymen, if they permitted that scabby Race to continue among them. For my part, I am far from giving Credit to the Scandal of Justin; I only urge it to show that the Roman Authors either did not know the true History of that Affair, or knowing it, condemn'd it; either Way it shows that Judea was not that conspicuous Country, which this Author contends it was.

Prideaux Confounded

To this weak Proof of his Cause, I shall add one fully as weak to prove the Badness of ours. He says, that the People of Mecca were prepar'd to receive any Imposture by their being fallen into a State of Atheism, or a total Renunciation of all Religion; but by what Sort of Ratiocination he makes this out, I cannot guess. For to us poor Mortals of the Torrid Zone, it appears a flat contradiction to common Sense, and is as much as to say, that those who are most against us, are most for us, that those who have no Faith at all, should be the most likely to be credulous, and that those should believe the Rewards and Punishments hereafter, who did not believe any Hereafter at all; that those should credit Mahomet's Assurance of his being sent by God, who did not so much as believe a God. I would fain have this Learned Gentleman inform us how many of the Sadducees there were among the Disciples of Christ; or some other Way make out this difficult Paradox. One Argument more against us I shall take Notice of, and then conclude.

He brings it as an Objection against the Doctrine of the Alcoran, that, contrary to the Doctrine of the Gospel of Christ, it enjoins War, and the Destruction of our Enemies, for the Propagation* of our Religion, and for that only. I might ask him indeed for what it might be done with greater Justice? I suppose he does not contend, that all Manner of War betwixt Princes is unlawful, and against the Gospel; if that be his opinion, let him convince his Christians of it first, who are almost always at War with one another. But not to defer my Answer, till he has done that great Task, I shall try to vindicate Mahomet in this Particular.

*War is nowhere enjoined in the Quran for the propagation of Islam. It is permitted only in self-defence. As to the propagation of the faith the Quran says 'There is no compulsion in religion.' — Ed.

Religion and Sword in Bible

What God has once commanded, can never be unjust at any time. Now 'tis plain, that God commanded the Israelites to extirpate the Nations of the Land of Canaan for their Idolatry, and work'd a very great Miracle in the Execution of this Command, when he made the Sun and Moon stand still to yield Joshua Light to compleat that Slaughter of the Canaanites, which his victorious Arms had begun.

Was not Saul rejected from the Crown of Israel for his sparing Agag? Was Idolatry more hateful to God then, than it is now? Was it less odious to him in the time of Mahomet, than in the time of Moses, or of the Kings of Israel, whose Nation, with themselves, were destroy'd for this offence alone?

'Compel them to come in'

I grant, that there is nothing of this in the Gospel, nor was there any Occasion for it, because
(See page 1)

MUSLIMS IN RAILWAY SERVICES

To the Editor of the Truth.

SIR,—It is a pity that the Muslim community of India has not got a single English daily of its own to make its voice reach the ears of Local Governments and high British officials of whom the redress of Muslim grievances may be expected. However, to our good fortune, we have got in your esteemed journal a true champion of Muslim rights and therefore, we turn to seek the hospitality of your columns to make our feeble voice audible.

The Railway Board have recently fixed the percentage of Muslims in Railway services at 25 percent for the whole of India, and have adjusted this percentage in proportion to their numbers in the territory of each Railway, viz., 60 percent for N. W. Ry., 19 percent for E. I. Ry., 12 percent for B. B. & C. I. Ry. and so on. But this fixation of percentages has not gone far to redress Muslim grievances completely. There still remains the question of 'good' and 'bad' jobs, and 'good' and 'bad' departments. If the Railway Board further take the trouble of ascertaining the number of Muslims in Upper Subordinate posts such as Chief Clerks, Inspectors, Accountants and Head Clerks, in lucrative posts such as Guards, Drivers, and Station Masters, and in Departments such as that of Engineers, T. Ss., D. T. Ss., they will find that they are far from doing justice to the Musalmans.

The Muslim employees on Indian Railways hold at present mostly the lowest, the most worthless and the most troublesome jobs, such as of peons, daftaries, despatch and filing clerks, record keepers, gangmen, etc. The majority community contrives somehow to keep out Muslims as far as possible from important and responsible posts.

To give a concrete example. There are five Traffic Districts and one Traffic Superintendent's Office on the Metre Gauge System of B. B. & C. I. Ry. The total number of Clerks, Head Clerks and Chief Clerks employed in these six offices is over 150. But the number of Muslims in these offices is only 5, and they too stand on the lowest rung of the ladder. The condition of the Muslims on the lines of such a Traffic Department may well be imagined.

Would the Railway Board and the Agents of various Railways look to it and redress the just grievances of the Muslims by direct recruitment and inter-departmental transfers? Until and unless this is done the position of the Muslims will not improve much on Railways and this stain will continue to tarnish the fair name of British justice in which we Muslims have always reposed full faith.

— "METREGAUGE".

EMPLOYMENT BUREAU FOR MUSLIMS

(To the Editor of the Truth.)

SIR,—The problem of unemployment among the Muslims of the Punjab is a very acute one. In spite of the fact that Muslims in the Punjab are a majority community, their representation in the services is deplorably inadequate. Notwithstanding Government orders to the contrary, new appointments in various Departments still go to Hindus, while hundreds of Muslim graduates and thousands of Matriculates remain in the ranks of the unemployed. The reason of their being unemployed is that the majority of the key posts are in the hands of Hindus, who have by ingenious methods perpetuated Hindu Raj in the services. Let us take the example of Lahore P. W. D. and the Municipal Committee, where we find equal numbers of Hindus and Muslims; but a study of the list of these Departments plainly reveals the fact that the Muslims are in a meagre proportion. The Hindus maintain an Employment Bureau and are doing wonderful work for their own unemployed brethren. But our Muslim brethren do not seem to care to study this question,

which is of vital importance to the Muslim community at present.

It is a matter of common experience that employment is difficult to secure unless one has a god-father who can wield the requisite influence with those in whose hands the gifts lie. In this respect Muslim young men suffer under a severe handicap.

If the progress of Muslim education is to be kept up, employment must be found for each and every educated Muslim. I therefore suggest to the Muslim community at large as well as to the Muslim press to start a Muslim Employment Bureau in Lahore as is being done in Sind and Bengal. The Bureau should maintain complete statistics of public and private services, keep in touch with all offices and should do its best to secure employment for Muslims whenever and wherever a post falls vacant. I hope my community will give careful thought to these suggestions and do something in this behalf.

M. A. RATHOR.

Lahore:

Feb 19, 1936.

POSTMASTER, RAWALPINDI

A Correction

In our issue for January 20, 1936, there appeared a letter over the name of "Facts", which contained certain allegations against the Postmaster, Rawalpindi, and his brother, an A. P. M. G. at Lahore, regarding their "habitual indebtedness", etc., etc. We are now reliably informed that the allegations made in the said letter were not correct. In justice to the parties concerned, therefore, we publish this demerit and regret having given publicity to the same.

And an Allegation

In the meantime, we invite the attention of the Postmaster, Rawalpindi, to the following letter which appeared in the *Pindi Gazette* (an Urdu paper) for January 24, 1936. The letter is of the nature of an advertisement and contains the allegation, made by one of his clients, that he, the Postmaster of Rawalpindi, charges fees for his medical treatment. No doubt, it is a 'letter' from a 'reader' who happens to be a satisfied customer of Pundit Vasdev, Postmaster, Rawalpindi. But those connected with the newspaper business would, from the methods of the profession in the Punjab, rather think that the Pundit had something to do with the insertion of the letter in the journal, and that without his influence, direct or indirect, the letter would not have been published at all, the same being of the nature of an advertisement and as such a source of revenue to a journal. And if the conjecture is correct, it would mean that the Postmaster has to answer two charges, viz., earning money by private medical practice and advertising for customers. The letter is as follows:—

"EVERY AILMENT CURED BY THE POSTMASTER, RAWALPINDI."

(To the Editor, Pindi Gazette, Rawalpindi.)

DEAR SIR,—*Namaste*! Kindly oblige me by inserting the following note in your journal, so that every patient may receive his cure.

I had been suffering from the accursed disease of spermatorrhoea (حرمان) for a long time and had had the treatment of many doctors and hakims, but all in vain. I married twice, but had not the blessing of a male child. Then I had myself treated by the Postmaster, Rawalpindi, and now by the grace of God a son has been born to me, although, in comparison with the doctors and hakims of whom I have had the experience, the fees charged are very low and the medicine given is effective. Therefore I inform every sufferer by this note that every sufferer should have himself treated by Pundit Vasdev, Postmaster, Rawalpindi, and get cured.

Pundit Dewan Chand, P. O. Parial,
Village Mahal, Distt. Campbellpur."

Bahawalpur & its Hartal

(Contributed)

While passing along the half-closed shops of the Bahawalpur Chawk, I asked the Bohemian, "What is the signification of the word hartal?" "Well, to begin with," said the Bohemian, "in popular parlance hartal means simultaneous suspension of shopping business as a mark of grief or protest against an atrocity. But in the secret code of the political pundit it has an entirely different and a much more menacing significance. It means 'starving into surrender'." Until quite recently, when the Hindus were the monopolists of the local trade, 'hartal' was a formidable weapon for bringing the most obdurate government to its knees. "But," continued the Bohemian, "in these degenerate days its signification has undergone a strange metamorphosis. It means variously in various contexts." "How?" I asked. He pointed significantly to the shops with their strange topsy-turvy aspect, and began, "Carrying on trade with doors ajar, shifting the shops from the main bazaar to the side lanes and alleys, doing clandestine business by delivering goods at night, laying out wares in front of shops, while keeping the doors barred. The last definition which has the additional virtue of violating the traffic bye-laws, is coming increasingly into vogue."

This exposition was very enlightening. More than a week ago, the political pundits of this town, offended at the arrest of a few sedition-mongers, launched upon this campaign of 'starving into surrender' with a show and bravado which might have done credit to the besiegers of Kut or the raiders of Gallipoli, but hardly was the week over when they began cursing their stars for having listened to the seductive speeches of the self-interested agitators, as this much-boasted weapon which was to carry them to the parnassus of glory had actually landed them in chaos and misery. Instead of starving the Government into surrender, they had to surrender themselves to starvation. And now the problem is how to get out of this mess without eating the humble pie.

But there is no occasion to waste one's sympathy, for the clever banya who can twist out the coin from the pockets of both the Jew and the Gentile knows well how to get out of this quandary. Already, he has delved into the dictionary of political chicane and discovered a definition suited to the peculiar requirements of the case. It was in the main bazar where the hartal was declared, so why not shift to the numerous bye-lanes and alleys where a lot of unseen business could be transacted without infringing the rules of hartal?

So here you are. Another way of circumventing the hartal code which the resourceful banya has discovered is to carry on business with doors ajar. Surely, hartal being the shutting out of merchandise from public view, there could be no question of any contravention involved in this case. The more casuistically inclined have discovered a much more clever and malignant ruse. It consists in laying out your stores in public streets in the front while keeping the shop doors punctiliously barred. This is hartal with a vengeance. Violating the traffic bye-laws side by side with preserving the sanctity of hartal! It is all very clever.

But why this resort to subterfuge? The poor shopkeeper has to earn as well as save his skin. With blustering demagogues above and the pinching wants below, the poor devil has lost his mental equilibrium and is looking for holes and corners instead of the straight and wide path of rectitude. And, sometime, when doubts and difficulties thickly assail, he cannot help wondering as to who is the greater tyrant, the Government which clapped a few of these nasty fellows behind the prison bars or the noisy agitators who have worried the life out of him by his constant nagging?

Life has its strange compensations as well as its ironies. Time was when the business-proud shopkeeper would not extend the courtesy of an extra wrapper to carry home one's purchases in a decent way

Now the complaisant dealer of the most magnificent store would walk the whole mile of your way home from the bazaar to deliver the goods at your very doors. How very obliging! Bless the agitator.

"A DEFENCE OF MAHOMET"

(Continued from page 9)

Power was not committed to the Hearers of it; nothing but Prayers and Persuasions were their Weapons. Man was invited into the Gospel, but he refus'd the Invitation; and therefore Mahomet came with Power to Force Men into his Religion, which seems to be foretold in the Parable of the Marriage-Feast, to which the invited Guests did not come; and therefore the Master of the Feast orders his servants to go out, and force in the Passengers, the Blind and the Lame, till his Table was full Mahomet was in this foretold, and was one of the Servants sent out to force in the Blind and the Lame; that is, the Idolaters, into the House of God, the heavenly Bridegroom.*

*The parable is in Luke. If it contains a prophecy at all, it has never been claimed by Muslims for the Holy Prophet. The parable was cited in the fourth century and later in justification of forcible conversion of pagans to Christianity. The words 'Compel them to come in' seem to have no meaning other than forcible conversion — *Kd*

Christian Teaching Impracticable

But then ne will say, This shows, that the Morals of the Gospel are much more pure and heavenly than those of the Alcoran. Suppose I should grant this, I cannot see what Advantage that would be to any of the present Christians; for what is it to the Purpose, That they have amongst them a Book containing the most admirable Precepts of Moral Actions, calculated to make even a Heaven here on Earth, if truly observ'd; and yet which are never reduced into Practice? It must be said, either they cannot reduce them into Practice, or they will not; if they cannot, then they declare they are meer Speculations, and incapable of Practice, which indeed is accusing God of Injustice in prescribing such Laws to his People, that he knew their Nature was not capable of performing; but on the other hand, if they can, and will not, that is a plain rejecting of that Gospel that they own was sent to them by God himself. An Impiety that, I hope, no true Musselman will ever be guilty of. That the present Christians are not the Disciples of Christ, tho' they usurp his Name, is plain from the Mark that Christ gives of his Disciples. "By this shall all Men know that ye are my Disciples, if ye love one another" Now, in all the twenty years that I formerly spent among the Infidels in Europe, I never could find this Mark, even in any one of the Teachers of the Christians; Pride, Ambition, Avarice, Revenge, Calumny, Detraction, Envy and Malice, run thro' the whole Sect. They are all warm and hot about speculative Points in which they will never agree, but all remiss and cold in the Duties of Action, tho' they all agree in them. And here I take my Leave of this Author, notwithstanding there are many things remaining, which are very disputable, tho' he pronounces all certain and undoubted.

I have not quoted my Authors, because having them not by me, I am forced to depend upon my memory; and yet I dare believe that I am never out in their Sense; tho' I may perhaps have err'd sometimes in their Words. I long for your Return to the happy Climate of Arabia, where Nature smiles in her odoriferous Products, and Heaven is indulgent in the Continuance of his Truth among us. The God of Abraham, the God of Ismael and the God of Mahomet conduct thee safe home.

مولانا عبدالماجد فزیا بادی مدظلہ میدان صحافت میں

آپ کا ذیلی احبار
"سج" کے بجائے "صدق"

یکم مئی ۱۹۳۵ء سے ۲۰ جون ۱۹۳۵ء تک ۲۷×۱۷
مہینہ کی یکم۔ گیارہ اور اکیس کو شایع ہوتا ہے۔ ہم کو معلوم ہے کہ
وہ صاحب ذوق حضرات جو مولانا عبدالماجد صاحب فزیا بادی کے
طرز انشا کے عاشق ہیں اور آپ کے مخصوص دلکش طرز صحافت
کے لئے آپ کے اخبار "سج" کے بند ہونے کے بعد سے بے تاب تھے اس
مژدہ کو صحیح معنوں میں مژدہ سمجھیں گے۔ لیکن چونکہ ہمارے
پاس اخبار سج کے خریداروں کی مکمل فہرست موجود نہیں ہے۔
اس وجہ سے ہم فرہاد خریداروں "سج" کو نمونہ دہ روانہ کرسکتے۔
لہذا شائقین حضرات اپنا اپنا چندہ قیمتی چار روپیہ جلد از جلد

روانہ فرما کر رجسٹر خریداروں میں اپنا نام درج کرائیں ورنہ بعد
کو پچھلے پرچہ سلیب دہ ہونے پر پچھلانا پڑے گا۔
"صدق" ہر اعتبار سے "سج" سے بڑھا ہوا ہے معنوی حیثیت
سے مضامین قرآنی کا اضافہ۔

سالانہ چندہ ۴ (چار) روپیہ

ترسیل زر بنام مدیر اخبار "صدق" نمبر ۳۳ ہیوٹ روڈ لکھنؤ

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MUHAMMAD THE PROPHET

AN ESSAY

by

F. K. KHAN DURRANI, B. A.

WITH A FOREWORD BY

ALLAMA ABDULLAH YUSUF ALI, C.B.E., M.A., LL.M., F.R.S.L., I.C.S. Retd.

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ISLAMIC POLITY

(A Review by F. K. Khan Durrani)

"Islamic Polity" is a short pamphlet by Mr. Wahed Husain, an Advocate of Calcutta High Court. Published originally as an appendix to the author's *History of the Development of Muslim Law*, it has already appeared in two periodicals and may make the round of the whole Muslim press. The author has sent it to me for review. Considering its size, it could be dismissed in two lines. But the author claims to preach a new gospel in it, for which reason it becomes necessary to examine it at some length.

Mr. Wahed Husain has also sent me an essay for publication in this journal. It was very kind of him to do so, for I do stand in need of contributions from other writers. My readers can, therefore, well understand my sorrow when I found on careful examination that I could not publish it. Had I published it, I would have done so only to express my disagreement with the major portion of his thesis, and it would have appeared as if I were carrying on a personal controversy with Mr. Wahed Husain, which would not have been quite the right thing.

Sectarianism and its Cure

Mr. Wahed Husain will have no sects in Islam. In this I agree with him. But by "sects" he understands the so-called *mazhabs*, the four schools of Muslim law, the Hanafi, the Maliki, the Shafai and the Hambali, and he wants their abolition. Apart from the question whether their abolition is possible or even advisable—it sounds like an English barrister proposing the "abolition" of Blackstone and Cole—it may be stated definitely that these schools of law are not sects and have never been described as such. Throughout their history they have been grouped together as one sect, Sunni, in contradistinction to the Shias. Mr. Wahed Husain does not define the term. In fact, a most annoying feature of his writings is that he never defines his terms, whereas in discussions like this exact definitions are of supreme moment. He is very loose in the use of words. For instance, in his "Islamic Polity" by the term 'secular' he means 'not-revealed'; The word 'primitive,' which means uncultured or uncivilized, he uses in the sense of ancient, and defines the *salaf*, the ancients, as "a body of primitive people devoted to religion," and in one place he writes: "Each branch of science should be studied and developed independently. In fact, sciences are now a days studied with indepen-

dent spirit of research and investigation" The author does not seem to have noticed that the word *independent* in these two sentences has wholly different significations. Confused thought of this kind vitiates the whole theory of Mr. Wahed Husain.

But to return to the question of sectarianism. I have already discussed this question in a booklet called *Orthodox Islam*, which was published in 1929, but is not now available. I expect to be able to bring out a revised edition of it next summer. Here I may briefly state my thesis, which I hope will serve the purpose of Mr. Wahed Husain's article. Minor differences of civil or criminal law never create sects. Sects are formed on questions of dogma or belief or on ultra-rational views of practices connected with the ceremonial part of religion, which a sect considers essential for one's salvation in the hereafter, and sectarianism is the spirit of intolerance which declares that those only are on the right path, who belong to a particular sect, while those outside it are *gumrah*, gone astray from the right path and therefore not deserving of salvation. Its cure is rationalization of the faith and a better understanding of its inner structure. Islam is not a religion of dogmas or doctrines, and the Holy Quran gives no metaphysical definitions of the so-called dogmas. It leaves the individual free to form his own conceptions of those dogmas, each according to his own lights. Islam has only two articles of faith of which it is very jealous, namely, the Oneness of God and the Finality of Prophethood in the Founder of Islam. Here too, men may differ in their conceptions of God and prophethood, but no difference is permitted in the matter of Divine Unity or in the Finality of Prophethood. With regard to other articles of faith there is complete freedom of interpretation and difference of opinion. This is the position of what we call Orthodox Islam. The orthodoxy of Islam consists in fact in recognizing no dogmas at all beyond these two simple propositions. But the man who introduces a new dogma in Islam, as the Ahmadis do, or who invites others to accept his interpretations of the older dogmas as the only right ones, and denounces as *gumrah* those who do not accept his interpretations or his new dogmas, is the one who builds a sect. He makes himself guilty of doing a thing which is inimical to the free and catholic spirit of Islam and it becomes the moral duty of every orthodox Muslim to exert himself to suppress the heresy.

Let us now take an example of the ultra-rational views of ceremonial practices. Standing with hands folded in front is a natural attitude of worshipfulness. The rational view is that when you stand to prayers, you should fold your hands in the front. But there are those who say that you must fold your hands on the breast, otherwise your prayer will not be acceptable to God, while there are others who say the hands must be folded on the navel. This is an ultra-rational view of the matter, because it presumes that some peculiar or hidden virtue lies in folding the hands on a particular part of the body. Now, there is no such hidden virtue in the thing. The virtue lies only in the spirit of surrender to the Almighty. If that spirit is absent, the correctness of the bodily posture can have little meaning.

Islam is neither a religion of beliefs nor of ceremonies. Its sole aim is to make men good and establish righteousness on the earth. If you are earnest in your endeavour after righteousness, you are a Muslim. But if righteousness is not the aim of your endeavour, you are far from Islam, even if you spend your days and nights in prayer, and no degree of exactitude in the formal observance of religious injunctions can be any help to you. Iqbal says:—

اگر ہو عشق تو ہے کفر بھی مسلمانی
نہ ہو تو مرد مسلمان بھی کارور زندگی

If there is love (i. e., earnest endeavour after righteousness), one is a Muslim even if one is a Kafir in externals. But when there is no such love, even the "Muslim" is a "Kafir."

This teaching and not the abolition of the schools of law is the true cure of sectarianism.

Religion, Law and Politics

In the booklet under review Mr. Wahed Husain proposes the separation of law and politics from religion. As usual, he does not define the scope of religion. Politics and law, he says, are progressive, and I suppose he thinks by contrast that Islam is something static. He regards the early Caliphate as theocracy, speaks of a "conflict between the State and the Islamic Church"—we never knew there was such a thing as an "Islamic Church,"—and says: "It is now recognised that the inclusion of law and politics into the province of religion, has made the Islamic religion cumbersome, and impaired its purity and simplicity. It is further recognised that this incorporation is responsible for the confusion of ideas regarding the conception of religion—its real nature and true scope; and that it has given rise to sundry misconceptions which have become current in the name of the *Shariat*. One of such misconceptions is the common belief of the common folk that every sphere of the Muslim life is religious. It may be a vision of the devout soul. But the idea is as vague and crude, as it is elastic and prolific of sundry superstitious beliefs and scholastic disputations and wranglings."

His reasons for separating law and politics from religion are as follows: "The incorporation of various legal doctrines and political maxims into the body of religion has had the effect of subordinating religion to the dictates of prudence and worldly consideration. It can hardly be maintained that the legal rules and political maxims have the same moral or spiritual value and excellence as the religious

principles and moral precepts. The Faqih invents legal fictions and legal devices for certain purposes. The statesman often takes the help of diplomacy to safeguard the mundane interests of the state. But religion sets her (*sic*) face squarely against sordid worldly considerations in the same way as she (*sic*) condemns low and questionable state-crafts and priest-crafts, and disclaims its connection with legal devices, religious hypocrisy, pious fraud and political diplomacy. If she (*sic*) wears on her (*sic*) brow the marks of dissimulation and diplomacy, she (*sic*) loses her (*sic*) purity and moral excellence. Religion is founded on truth (*ad-dino bil-haq*). The elements of fraud or fiction, hypocrisy or dissimulation are foreign to her (*sic*) nature. Yet we find how the purity and simplicity of the Islamic religion has been impaired by the incorporation of a large number of legal fictions and political maxims many of which are open to serious objections from the moral and ethical points of view. They can hardly be regarded as an integral part of religion or the *Shariat* properly so-called." The author goes on to cite a few instances of bad principles of law enunciated by the scholastic writers of the middle ages. So far as I have been able to understand him—I have read the brochure most carefully and read it twice—he seems to believe that wisdom consists in throwing away the baby with the bath water and that, instead of purifying the law of its bad portions, it is better to throw the whole body of it overboard!

The Scope of Religion

Mr. Wahed Husain has given us a very tall order, but unfortunately he does not understand the scope of the three things, religion, law and politics, which he wants to separate from one another. His conception of religion seems to be that of Buddhism and Christianity, and he wants to drive Islam into cloisters and mosques keeping life free from its influences. I, on the other hand, think that a religion that does not possess a law of its own does not deserve to be called a religion at all. Sikhism has no law of its own and therefore depends upon the maxims of the Hindu law for the regulations of its own civil life. Christianity has no law with the result that the Christian peoples have to depend upon the law of expediency alone, and have created a civilization which is now crushing the whole world. They are the victims of a demon of their own creation. Religion, as it is conceived in Islam, is not merely the private relation of man to God as Christianity and certain modern philosophers think; it is rather the relation of man to man and the individual's responsibility before God for the soundness of that relation. If this is the correct definition of religion, then it is hardly possible to separate law from it. The "common belief of the common folk" which regards every phase of life as religious is therefore a very sound belief, for every act and every occupation in life, however humble it may be, if performed honestly and with pure intent, is an act of worship. Islam aims at spiritualising the whole of life, whereas our author wants that life should go its own way and religion its own.

Mr. Wahed Husain is a lawyer, but does not seem to realize that the sacredness of the law is a thing apart from the goodness or badness of particular laws, and that it is not a predicate of the

(See page 7)

The Truth

MONDAY, MARCH 2, 1936

RESTORATION OF SHAH CHIRAGH MOSQUE

It was probably in the month of July, 1935, that the Punjab Government announced in a communique their intention to hand over the Shah Chiragh Mosque to Muslims and made it clear that necessary arrangements for the shifting of the Sessions Court to some other building would be completed by the first of January, when the restoration would be effected. The month of January is past and the month of February has come to its close, but the restoration has not yet taken place. The public is naturally feeling very anxious about it. Mr. Jinnah is now in Lahore and is trying to bring about a rapprochement between the Sikhs and the Muslims, and the Government, too, in order to smooth the way of communal peace and understanding, has released the Shahidganj internees and those not guilty of violence who had been sentenced to various terms of imprisonment. This timely gesture has gone far to placate public feeling, and we do hope that despite the efforts of the Hindu press to the contrary the labours of Mr. Jinnah will bear fruit and the Sikhs and Muslims will be able to come to a mutual understanding. It was at a psychological moment that the Government announced its intention of restoring Shah Chiragh Mosque to the Muslims. It was a pity that certain hotheads among the Muslims failed to respond to the Government's advances, and it was another pity that the Government by an untimely order of internment removed from public life those who had been working sincerely to keep the masses in check—a blunder which led ultimately to that gory drama outside Delhi Gate. The present is another psychological moment of similar importance, and the Government would be well-advised to grasp it and implement its promise of the restoration of the mosque without unnecessary delay. The Muslims are a proverbially warm-hearted community and may be expected to respond generously. We also hope that the Sikhs too will realize that discretion is the better part of valour and would meet the Muslim demands in a wise and statesmanly manner. It certainly does them no credit as a community to be for ever playing in the hands of the Hindus who do not like that the Sikhs and the Muslims should come to any understanding.

SIR M. IQBAL ON AHMADISM

Dr. Sir Muhammad Iqbal's statement on Islam and Ahmadism deals broadly with three issues: the attitude of the Muslims towards Ahmadis, the genius and spirit of the Ahmadiya movement, and modern movements in Muslim lands. He has dealt with these questions in a truly philosophic spirit, and while his exposure of the true character of the Ahmadiya movement is ruthless and unsparing his study of the inner structure of Islam is extremely beautiful and enlightening. The simple faith of Muhammad, he says, is based on two propositions, that God is One, and that Muhammad is the last and final Apostle of God, and while it is jealous of these principles which form the frontiers of the faith, it permits wide latitude for differences of opinion and interpretation in other matters. One may differ from one's brethren in faith ever so much, one cannot be denounced as a heretic or Kafir so long as one does not reject either or both of these

propositions. The Qadianis reject the second of the two propositions; at least they interpret it in a way which amounts to its rejection. According to the orthodox belief, finality is to be understood in its temporal sense, viz., that no Prophet can rise after the Holy Founder of Islam. Its cultural value is two-fold, firstly, that it guarantees the perpetuation of the world-brotherhood of Islam and safeguards the political, social and spiritual solidarity of the Muslim world; secondly, it emancipates the individual from the tyranny of other men's thoughts and ensures his freedom from the pious frauds of pseudo-prophets who might arise in the world. As Iqbal says: "No spiritual surrender to any human being after Muhammad who emancipated his followers by giving them a law which is realizable as arising from the very core of human conscience," and "no revelation the denial of which entails heresy is possible after Muhammad." Emancipation here of course means evolution, culture and development of the human spirit to a high degree that makes the continuity of revelation as a future source of guidance unnecessary, the Quran being sufficient for all ages. Finality in this sense, however, does not mean cessation of the spiritual experience characteristic of prophetic consciousness. A person may attain to that experience, but in this case it will be a purely private achievement which does not entitle him to call upon others to tender personal allegiance to him, or to form a new organization and declare this organization to be the criterion of the belief or misbelief of the followers of Islam. The Qadiani interpretation denies both the cultural and the temporal value of the idea of finality and replaces it with the idea of the prophet-rearing power of the Holy Prophet. But as, according to the protagonists of this view, Mirza Ghulam Ahmad is the only one in the whole history of Islam, whom the Holy Prophet's prophet-rearing capacity raised to the status of a prophet, and no other man will ever be raised to that exalted station, it means in effect that Mirza Ghulam Ahmad and not the Founder of Islam was the last prophet.

The *Sunrise* took up the question of finality in its issue for February 8, but contented itself only with repeating its own faith, leaving Iqbal's argument untouched. Only in one place it made an attempt at controverting Iqbal's position. The paper wrote:

"This amounts to saying that no revelation the denial of which imposes on the deniers a responsibility such as is imposed on those who reject prophets, is possible after the Holy Prophet of Islam. Revelations less important, which involve their deniers in no responsibility, however, are possible. Does it not look like dictating to the future? Minor revelations are admitted, apparently because minor crises Islam can have. Major revelations are ruled out, apparently because it is thought that major crises Islam can never have."

No revelation is worth the name if it does not dictate to the future, and the Quran's claim that it is a revelation for all mankind and for all ages is certainly dictation to the future. The second objection is also meaningless because Iqbal has nowhere said that revelations are coupled with crises in the history of Islam. That is a purely Qadiani doctrine which finds no support whatever in the history of Islam.

CONVICTION OR POLICY?

We may wait a moment here to take note of a piece of criticism by the *Light*. Iqbal said that the Ahmadis were divided into two sections known as the Qadianis and the Lahoris, and wrote: "The

former openly declare the founder to be a full prophet; the latter, *either by conviction or policy*, have found it advisable to preach an apparently toned down Qadianism." The *Light*, whose editor does not quite understand English and is in the habit of quoting irrelevant verses and Hadis traditions, takes umbrage at the words printed in italics in the above quotation and asks whether Iqbal had torn open his heart to see what was in it. Iqbal's phrase is quite non-committal and admits both the possibilities of policy and conviction. There was, therefore, no occasion to ask him to tear open other people's breasts. In fact, there was no occasion for opening breasts, for, so far as we have been able to enquire, it was originally a matter of policy, though at present it may be a matter of conviction. Ever since the Lahoris have separated from their Qadiani brethren, the latter have been accusing them of having abandoned their true belief for the sake of exploiting the religious sentiments of non Ahmadis for their own financial benefit. This accusation has been hanging over their heads for twenty-two years and they have never yet been able to answer it. In the *Truth* for May 20, 1935, we addressed an open letter to the President of the Lahore Ahmadis, in which we gave a number of quotations from his own writings to the effect that he believed in Mirza Ghulam Ahmad's claim of prophethood, and we asked him to declare when and why he had changed his beliefs. We repeated the questions some months later, but uptil now neither he nor his mouthpiece the *Light* has given a reply, barring a few showers of angry abuse. The same question was put to him recently by a prominent member of Anjuman Hamayat-i-Islam, Lahore, and in answer Muhammad Ali confessed that he had changed his beliefs with regard to Mirza Ghulam Ahmad's claims; but even on this occasion he avoided answering the second question as to *why* he had changed his opinions. If his slate were clean, he could certainly give an answer straightaway. His evasion for years on end to answer a plain question is enough ground for others to believe that the Lahoris changed their beliefs from policy and not from conviction.

MAJOR AND MINOR HERESIES

Before we pass on to the main argument of Iqbal's statement, we may pause here to take note of another point which, though not quite germane to the major theme, is yet of importance. This concerns what theologians term *كفر* — "heresy below heresy". One of the Ahmadis' pet replies to Iqbal's contention for the preservation of Islamic solidarity is that there is hardly any sect in Islam whose followers have not been denounced as Kafirs at one time or another. Iqbal answers by quoting the Dutch Prof. Hurgunje who writes: "When we read the history of the development of Mohammadan Law, we find that, on the one hand, the doctors of every age, on the slightest stimulus, condemn one another to the point of mutual accusations of heresy, and, on the other hand, the very same people, with greater and greater unity of purpose, try to reconcile the similar quarrels of their predecessors." Leaving aside those cases of denunciations which proceed from the temperamental violence of those engaged in a dispute, these accusations of heresy generally relate to matters of minor importance and do not amount to verdicts of *Kufr*. But the Qadiani heresy affects one of the two most fundamental principles of Islam and instances of it are rare in Islamic history.

RELIGION OF POLITICAL SERVILITY

Iqbal has been very fair to the founder of the Ahmadiya movement and proceeds on the assumption

that his spiritual experiences were genuine, though there are others who point out that his revelations, especially those concerning his own claims, are generally composed of speeches which had been uttered before him by other people. But there is one passage in Iqbal's statement which points to a great historical truth and which we would suggest to our readers to ponder over and inwardly digest. It reads:

"I dare say the founder of the Ahmadiyya movement did hear a voice; but whether this voice came from the God of Life and Power or arose out of the spiritual impoverishment of the people, must depend upon the nature of the movement which it has created and the kind of thought and emotion which it has given to those who have listened it

"The reader must not think that I am using metaphorical language. The life-history of nations shows that when the tide of life in a people begins to ebb, decadence itself becomes a source of inspiration, inspiring their poets, philosophers, saints, and statesmen, and turning them into a class of apostles whose sole ministry is to glorify, by the force of a seductive art or logic, all that is ignoble and ugly in the life of their people. These apostles unconsciously clothe despair in the glittering garment of hope, undermine the traditional values of conduct and thus destroy the spiritual virility of those who happen to be their victims. One can only imagine the rotten state of a people's will who are, on the basis of Divine authority, made to accept their political environment as final"

Our religious beliefs and practices, our literatures, our arts and our philosophies are always the offspring of the richness or poverty of our own life. A brave and virile people generally creates philosophies of manly endeavour, and doctrines of renunciation are often the product of a degenerate age. Healthy and vigorous manhood seeks abundance of life, whereas renunciation is only another name for despair and negation of life. It is as true of individuals as of races, and only an emaciated Gandhi, sprung as he is from a degenerate race, could renew and glorify the doctrine of *Ahimsa*.

Whether Mirza Ghulam Ahmad's inspiration came from the spiritual impoverishment of the race, may be left to conjecture. This, however, is certain that he is the final link in the chain of development of a political theology, the chief aim of which was subservience to British imperialism. Ahmadism denotes the completest surrender, body and soul, to the rule of a foreign non-Muslim race, not as a matter of political expediency but as an essential principle of religion based upon divine revelation. This is a matter on which there seems to be no need to talk theology. It is a matter of self-respect and we are sure no self-respecting man can find it in his heart to subscribe to a faith which teaches servility to a foreign race, even if it does so in a remote fashion. And if that political servility is claimed to be based upon divine revelation, we are sure a self-respecting man would rather deny and revolt against that God who enjoins perpetual thralldom upon us than subscribe to such a faith. Iqbal's suggestion, based as it is upon a close study of the politico-theological developments in India and abroad in the 19th century, that Ahmadism was a growth of political forces and came as a tool in the hands of British imperialism is so true and so well-founded that no Ahmadi of either complexion has yet had the courage to contest it. In fact, both sections of the movement have confessed to its truth by keeping silent on it. This is not

something new; they have never yet been able to answer the charge, though it has been made fairly frequently.

ALL THAT GLITTERS

There is another passage in Iqbal's statement, which owing to its brevity is likely to be overlooked by the reader, but which paints the Ahmadi movement in its true colours and deserves to be noted carefully. He says: "The function of this 'Promised Messiah' is not to extricate the individual from an enervating present but to make him slavishly surrender his ego to its dictates. This reaction carries within itself a very subtle contradiction. *It retains the discipline of Islam but destroys the will which that discipline was intended to fortify.*" The italics are ours. It will be perhaps out of place here to go into the history of the Messiah doctrine which was apart from and almost antagonistic to every moral discipline. It will suffice to confine ourselves to the Ahmadi movement. The various institutions of Islam have an ethical rather a supernatural value; they are intended to discipline the will for a stern moral life, and if they fail to discipline and strengthen the will they have no value whatever. The idea of the moral value of the Islamic institutions being deeply grounded in the Muslim conscience, the average Muslim naturally expects moral purity and inner enlightenment in those who are very regular in the observance of those institutions. Ahmadis are notorious for their punctiliousness in such observances, keep long beards and have all the appearances of deeply pious people devoted to the service of religion. These appearances have deceived a whole world into thinking that they really are what they look and what they, through their powerful propaganda machinery, proclaim to the world to be. In his younger days Iqbal too was deceived by these appearances and in a lecture at Aligarh declared the Ahmadis to be the model of early orthodox Islam, and it is this statement of his that the Lahore Ahmadi press goes on throwing in his face day after day in spite of his declaration that that statement was based on a misconception of the true nature of Ahmadism and that it was made at a time when he did not know its true genius. It is really very amazing. Muhammad Ali, President of the Ahmadiya Anjuman, cuts a complete somersault, quietly makes a drastic and revolutionary change in his beliefs, abandoning those for which he had been fighting for years but has not the courage to confess why he made the change. *The Light* is not willing to believe that any one could change his opinions honestly. Is it because the idea of honest change is foreign to their minds?

But to return to the subject. Ahmadis have all the appearances of piety and true religiousness. But those who have seen them from a closer range know that these appearances are extremely deceiving. Inordinate greed and covetousness, boundless sense of enmity, slander-mongering and calumny, spreading "black lies" for the purposes of public fraud,—these and other vices, reports of which have been filling the air for many years past, are the real fabric of Ahmadi piety. People living at far off places, who are acquainted with them only through their propaganda literature, know nothing about them. Even their own followers living at distant places are very often ignorant of what their chiefs do at the centre, and if they know, they have not the courage to protest because Ahmadism has destroyed the will which Islamic discipline was intended to fortify.

REVOCATION of PERMISSIONS

Another point worth noting in Iqbal's statement concerns what are called 'permissions' in Islamic law. Speaking of the abolition of polygamy in Turkey he wrote: "According to the Law of Islam the Amir of a Muslim State has the power to revoke the 'permissions' of the law if he is convinced that they tend to cause social corruption." The editor of the *Light* who does not know English confuses "permissions" with "injunctions," accuses Iqbal of thinking "that a man may openly renounce certain Quranic injunctions and yet remain within the fold of Islam," and denounces him for it through the length of a whole column, and according to his wont quotes another irrelevant speech of Hazrat Omar! Now the Quran nowhere enjoins polygamy. Had it done so, it would have become incumbent upon every Muslim to have a number of wives. Polygamy is a "permission" in the Quran. The "permission" is that you may marry up to four, and the "injunction" is that if you fear that you cannot deal equitably with them, you *must not* marry more than one. The Quranic injunction is thus against rather than for polygamy.

As to the general principle of the Muslim Law regarding the Amir's privilege of revocation of permissions Allama Ibn Qayyam in his *Imdad ul-Muhtaj* devotes a whole chapter to the question and quotes several instances in support of his thesis. Two will suffice here. The sale of *ar-rah* was permitted in the times of the Holy Prophet and Abu Bakr. Omar revoked the permission and forbade the sale of such women slaves. Ali's own view was opposed to that of Omar, but he delivered judgments according to Omar's dictum, because Omar was the Amir of the state. The Quran prescribes cutting of the hand as the punishment of theft. The Holy Prophet suspended this prescription of the Quran during wars, and Omar did the same in time of famine. The instance shows that even the punishments prescribed in the Quran can be lessened. It may be stated as a general principle that the laws of Islam are elastic and leave much scope for meeting special circumstances.

IQBAL INTERVIEWED

Pt. J. L. Nehru, in reply to whom Iqbal issued his statement, had taunted him with being a member of the so-called "Council of Peers and Muslim Leaders." Iqbal replied to the objection in his own philosophic way. But Ch. Muhammad Hassan, the author of the ill-mannered attack on Iqbal we spoke of in our last, seems to be a person who cannot see a thing until it flaps in his face and writes: "Notwithstanding this open challenge and demand, if Dr. Iqbal's statement is silent on any point, it is exactly this." He goes on to taunt Iqbal: "The great Allama preaches the gospel of Islamic solidarity while in Lahore and coquets with British Imperialism while in London. Consistency may be the virtue of stones but nevertheless it is all very puzzling and looks like running with the hare and chasing (sic) with the hound (sic)." Ch. Muhammad Hassan is advised to read the last but one paragraph of Iqbal's statement for an answer.

We questioned the Doctor himself about it. He replied that he had not said anything about the Council of Peers in his statement because he knew nothing about it beyond the fact that his name had been put on it. He never attended any of its meetings nor was present at the lunch at Claridge's and has no definite knowledge of its aims and objects.

(See page 7)

A GIFT FROM AFRICA

To the Editor of the Truth.

DEAR SIR,—While the recent historic declaration of Dr. Ambedkar on the miserable plight of his community, which is the direct result of the inhuman and iniquitous treatment meted out to them by the so-called high-caste Hindus from times immemorial with religious sanction, and the indication given by him of its solution, ruthlessly laid bare the inherent defects of Hindu society, it also seems to have considerably stirred our community with sympathy and understanding for the Depressed Classes.

Our innumerable Tabligh bodies in every nook and corner of India have been suddenly aroused from their deep slumber and have one and all started to emphasise to us the need and duty to propagate our religion, which without doubt is the only true salvation for the Depressed Classes. Both its need and our duty cannot be denied. But it is pertinent to ask why this necessity did not dawn upon them before, and, when at last it has, what practical steps they have taken or what solid work they have done in this direction beyond issuing fervent appeals for funds. An answer to this question will doubtless serve as a criterion of their sincerity and honesty of purpose.

This unique opportunity must have gone to bring home, more forcibly than ever before, the feasibility of your belief and ideal that "India's salvation is only possible through Islamization of the whole country", to those cynics among us who might have treated it with doubt or ridicule at the time they read your very ably written article on the question in the *Truth*.

Ideal Method of Work

In my humble opinion, necessary as it is no doubt to widely distribute sound and convincing missionary literature, which will certainly prove useful in influencing for Islam those among the Depressed Classes who are educated but whose number must unfortunately be very small, this alone will not suffice for the overwhelming majority of illiterate and ignorant masses. We should rather set before ourselves the example of Christian missionaries, who have had much success, notably in the vast continent of Africa where the number of our co-religionists has dwindled considerably, (though our self-complacent optimists always try to give us rosy pictures to the contrary). Their success is remarkable in view of the many and inherent defects of Christianity. We ought to enlarge our sphere of activities. We must set up a very sound and powerful organization which should carry on the propagation of Islam not only by large-scale free distribution of suitable missionary literature coupled with the determined efforts of well-trained missionary workers of unimpeachable character, but also by establishing schools, libraries and free hospitals. We will not be able to contribute, to any appreciable degree, to the social, cultural and economical upliftment of the Harijan masses without such institutions. When brought into the fold of Islam, they should be helped to improve intellectually, morally and materially. Make them true and staunch Muslims, so that they should be a source of pride rather than of disgrace to the community, as are some of our own ignorant and illiterate masses. Any scheme or plan of missionary work which does not embrace cultural upliftment of this nature will fall far short of the ideal and will be but so much waste of energy.

Wanted a Central Body

The greatest impediments to the establishment of such a powerful organization will probably be lack of adequate funds and paucity of gifted workers. I am inclined to think, however, that both these difficulties could be surmounted if our countless Anjumans, all professing the welfare and betterment of the community as they do, instead of running their own separate shows, could see the wisdom and the dire necessity of pooling their resources, talents and energies into one well-

organized Central Body. The creation of such a Central Body will also go far to restore public confidence, which is much shaken at present.

If for any reason this be not practicable, then a new body must be created on sound foundations by a towering genius of your calibre. Muslim India must feel proud of your personality; you are an invaluable find indeed. A start may be made on a humble scale, but its constitution should be sufficiently elastic to permit of easy and rapid expansion. I am sure if such a body, in due course of time, gives proof of solid achievements, the Muslims, who are a generous and large-hearted people, will come round to its support and money is certain to pour in from all directions. The new body will have to build up a high level of prestige and convince the world that money given them has not gone into prodigal and unscrupulous hands, but that it has been used wisely and to the greatest possible advantage. The Board of Management or Trustees, whatever it may be called, if it consists of influential and selfless workers, will also inspire confidence and respect in no small measure.

Free Tabligh Literature

I agree with you that we can ill-afford to remain quiet and inactive any longer in the face of such a golden opportunity of winning over a mass of no less than seventy-five million human beings. Something ought to be done straightway, and then let time bring into being such a powerful All-India Tabligh body as I have visualized. It was, therefore, with great interest and much satisfaction that I read your article entitled "Free Tabligh Literature". I have been much moved by the noble and generous offer of our illustrious Dr. Iqbal to you. You have our whole-hearted support in your idea of "scattering broadcast through the length and breadth of India suitable Tabligh literature in different languages." May this prove a happy augury! Amen! I have raised public subscriptions from what small and poor community we have in this town here. My total collections amount to Shillings 62/15 which after deducting the cost of remittance, viz., Shilling 1/85, I enclose in Postal Orders.

I subjoin the list of donors which you can publish in your esteemed journal, should you deem it proper.

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I shall be pleased if you will kindly acknowledge receipt.

God bless you for your peerless services to Islam, community and the country and spare you for long long to continue this sacred task with greater zeal and greater success and glory. Amen!

I was sorry to know that the Peco Ltd. have severed their connection with the *Truth*, but I am very glad to observe that the latter has suffered no set-back.

as a result of it. I wish every success to your highly interesting, informative and useful journal.

Eldoret, Kenya
February 10, 1936

I am,
Dear Sir,
Your Brother in Islam
M. A. ALAVI.

[The Truth.—Most sincere thanks not only for the money which in itself is a valuable gift, but also for your appreciation of our humble efforts and for the trusts you have reposed in us. We can assure you and all other readers that the trust reposed in us shall never be abused. As to our connection with Peco Ltd., it was we rather than the firm which severed the connection. There were sound reasons for doing so. For certain reasons we have made no statement in this behalf. Perhaps, in a fortnight or so we might be in a position to do so.—Ed.]

THE PLIGHT OF MUSLIM C. C. SOCIETIES IN MONTGOMERY DISTRICT

(To the Editor of the Truth.)

SIR,—Will it be unreasonable to suggest that in the Departments of Co-operation, Agriculture and Rural Reconstruction the Government should in all fairness nominate only agriculturists as far as it is possible and the Muslims being in majority they should be taken according to their population strength? In actual practice both these considerations, for reasons best known to the Government, have been flagrantly flouted. The most objectionable case is at present being experienced at Okara, Montgomery and Multan, and the entire area, which possesses an overwhelming majority of Muslims, is groaning under the dead weight of unsympathetic officers so far as the Co operative Credit Societies of the Musalmans are concerned.

Sardar Mahan Singh, an Assistant Registrar of Co-operative Credit Societies and the two Inspectors, one at Montgomery and the other at Okara, seem to have entered into an unholy alliance against the Muslim zamindars. In the first instance their societies are denied registration, and if registered at all, every conceivable obstacle is placed in their way of getting money, with the result that the poor Musalman is compelled to knock at the door of the village Shylock. In fact, the Hindu brain is out to scotch beneficial measures like the Land Alienation Act and the Indebtedness Act at all costs. They must prove to the Government that such measures are impracticable and therefore futile. Yet the authorities cannot see through the game and draft into departments that directly concern the lot of the cultivator such men as are by training and breeding apathetic to the aspirations of the peasant. There are in all 150 co-operative credit societies in Okara, out of which just a handful of 25 belong to non-Muslims. But the man in charge of the sub-circle is a Hindu Inspector who, it is felt by all concerned, has no scruples to place all possible hinderances in the smooth working of the Muslim societies. There was a flood of complaints against the Montgomery Inspector; even the whole lot of his sub-ordinates appealed to the Assistant Registrar against his partiality; but the man at the helm of affairs, being a chip of the same block, threatened them with summary dismissal if they dared to raise their voice against the Inspector. Will the higher authorities kindly look into the matter and appoint some sympathetic Muslim officer in this territory?

Pro Bono Publico.

WANTED

Manlana Abdul Majid, Editor, "Sidq," Daryabad, Bara Banki, will be glad to negotiate for a complete set of Lane's Arabic-English Lexicon, if any reader desires to part with the same.

ISLAMIC POLITY

(Continued from page 2)

Muslim *Shariat* alone. If the law as such were not sacred, what sanction would it have for people to act upon it except the sanction of the policeman's cudgel?

The law, civil and criminal, regulates the relations of man to man in a civil society, and politics regulates the relations of the individual to the collective whole or the state and of state and state. If these relations are to be sound, they must be characterised by piety and fear of God and righteousness, i. e., by the spirit of religion. If not, they become European diplomacy. Iqbal says truly:

جدا ہو دین سیاست سے نہ رہ جائی ہے چنگیزی

"If politics is divorced from religion, it becomes the embodiment of the spirit of Chengiz Khan."

Mr. Wahed Husain's argument briefly is: Law is bad and degrades religion; politics is bad and degrades religion. To keep religion pure, law and politics should be separated from it, so that they may go their own bad way without let or hindrance. What a dreadful argument. This is Westernism with a vengeance.

IQBAL INTERVIEWED

(Continued from page 5)

"But," he added, "I have no hesitation in saying that I am ready to co-operate with any movement as long as it serves the interests of the world of Islam." The Doctor referred us to his Presidential Address to the All-India Muslim Conference in 1932 in which he enunciated the principle of co-operation as follows: "Whatever may be the character and ideals of political parties in England, you must base your policy on *enlightened self-interest* and conceive it in a spirit calculated to impress the British nation." He went on: "Muslim politicians, wherever they may be, ought to be ready to co-operate with any Eastern or Western institution or movement, be it the Council of Peers or any other institution, so long as it serves the interests of the world of Islam. Their co-operation is governed by the interests of the world of Islam. When the interest ceases to exist, the co-operation also ceases. But in the case of the Ahmadis this co-operation is or ought to be a matter of religious faith. They cannot escape it even if it does not serve the purposes of Islam. That is why the Ahmadis and Muslims are not in the same boat so far as this problem is concerned."

And here we conclude our review of Iqbal's statement. It is a most enlightening piece of writing and deserves close study.

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MUHAMMAD THE PROPHET

AN ESSAY

by

F. K. KHAN DURRANI, B. A.

WITH A FOREWORD BY

ALLAMA ABDULLAH YUSUF ALI, C.B.E., M.A., LL.M., F.R.S.L., I.C.S. Retd.

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THE TRAGEDY OF MODERN LIFE

(By F. K. Khan Durrani)

The other day I read a story and it has been hanging over my mind since. The story is short and is briefly told. A lady lost her husband in tragic circumstances. He had been dead three months, when his widow informed her friends, a happy couple, that she was coming to visit them. The hostess has not the courage to meet the visitor alone, for she does not know what to do to assuage her grief and asks her husband to be present when she calls. "We haven't seen Nathalie since her husband died and how she has survived all she has been through I can't conceive. That mental collapse, that dramaruin and shametoo much for one human being. There is no human consolation left for her." And the husband advises her: "I suppose she she'll cry when she sees you—and you'll cry, too. Then take her in your arms; kiss her; just let instinct guide you."

But actually it passed off quite differently. The lady who was supposed to be grief-stricken, came in a breezy manner, spoke cheerily, ate the tea heartily, and when the hostess tried to say something about her husband, she slipped away with a chilly remark, and went on talking about dresses and her hostess's cookery. Though in mourning, Nathalie wore a bright green belt.

After she had left, husband and wife compared notes. She could not have loved her husband to behave like this only three months after his death. "Pretty! Oh, Bertrand! It may be, but shocking, too! Only three months ago she lost her husband, in tragic circumstances, and she's not even in full mourning. Oh, you don't attach much importance to these details, I know. Nor do I. But after all, there are limits. That emerald green belt..... Really, I couldn't take my eyes off it."

A few days later they learned that Nathalie had swallowed three tubes of veronal and was dead.

The Tragedy

This is the tragedy of modern life in Western countries. It is so in the West to-day; it will be so with us to-morrow. As sure as death, it will be with us to-morrow, if I read the signs of the times aright.

The tragedy is that no sympathy is given or asked or even expected, and men and women go

smilingly to their grave by their own hands with a courage born of the deepest despair. It is all very well for the well-fed moralist to denounce the suicide as a coward and one of unsound mind, but I have always felt that the sin lies more on the society that drives him to self-slaughter than on the victim himself.

India is a religious country. At least it used to be a little while ago, before it learnt to talk politics, and suicides were unheard of. But in recent years we have read of many in the press, all of them young men and educated, who failing to find a foothold in the life's struggle lost hope and put an end to it all.

So far as material wealth is concerned, the world is richer to-day than it ever was in its long history. There is too much of everything; more goods are produced than are wanted. Yet, side by side with this abundance, by far the larger portion of humanity lives on the verge of hunger. But the tragedy of Western life has gone deeper.

The struggle for existence was never so keen as it is to-day. The modern age boasts much of its cultural advancements, but this also is a fact that the unremitting toil men have to put forth in order to keep their hold on life, has driven them back to the primal instincts of the primeval savage, the instincts of hunger and thirst and personal well-being. Iron has entered into their soul and they go about the business of life with an almost heroic determination. Perhaps one in a hundred has a comfortable life; the rest are doomed by the modern capitalistic organization of society to a life of servitude and unremitting toil. The modern man has no time to cultivate softer emotions. An American once asked me: "How do you like our country?" It is a common question in Western lands and out of politeness I answered that it was a beautiful country. "No, it isn't beautiful," he rejoined, "we have no time for making it beautiful." The West spends much to make its towns beautiful, healthy and comfortable, but its deadly economic struggle gives it no respite for the cultivation of humane virtues. Men go about clothed as it were in steel, with a smiling face turned towards the world, but very carefully hiding their private wounds from the vulgar gaze of the unsympathetic. No sympathy is asked and none is given. The art of understanding and sympathy has been forgotten, and no one has warmth enough to thaw the frost of another man's heart. When every other consolation is lost, death

remains the only solace. Sensitive souls, if not driven mad, find it the sole refuge. The capitalistic system has dehumanized man to an extent that the Eastern man can hardly understand.

Fruits of Capitalism

Will it ever be the case in India? Erect walls of steel around it and isolate it from, or rather insulate it against, the currents of world's economics, and you can save it. Otherwise, if the grip of the spirit of Western capitalism goes on tightening as it is doing at present, the development is inevitable.

India is passing through a period of transition. Already we have three generations, wholly different in their moral outlook from one another, living before our eyes. There is the old generation now fast disappearing, the one which I often term the generation of Sir Syed Ahmad Khan, men with deep and sincere human sympathies, who are the true representatives of the ancient culture of the East. There is the second generation possessing Eastern hearts, with Western enthusiasms toned down by age and experience. Then there is the War generation, a race of endless chatterers and empty headed apes who derive their manners and moral ideas from the cinema theatre.

And Western capitalism is telling on it with its full force. Struggle for life is becoming ever so keen, keener than it ever was in the slow-moving East, and is fast killing out those virtues of sympathy and practical brotherliness, on which the Muslim East especially used to pride itself so much. Of course, we talk a lot of sympathy; some of us are in fact very eloquent about it. But in nine cases out of ten it never means anything beyond words. It is even dangerous at times to ask for sympathy, for quite frequently it is an invitation to the other man to exploit you. He will drive you like a nigger, rubbing it in all the while that he is doing it not for personal profit, but entirely out of sympathy for you! Even your closest friend might be tempted to do it with you, for capitalism permits no friendships, no humane relationships of any kind whatever.

It is not that men have become bad by nature. They are still the same as they ever were. Only men are the children of their age, and this age is of ruthless capitalism, which has driven man to his primal instincts of hunger and self-preservation, and hunger is a far mightier force than all the sermons and religions of the world. Men must be able to depend upon the humanity of their fellow-beings before they can be expected to act morally. Modern life makes this dependence very dangerous. Many a time I have been reminded of the truth of what Ghalib has said:—

پانی سے شک گزیدہ درے جس طرح امد
درا ہوں آدمی سے کہ مردم گزیدہ درے

"As the man who has been bitten by a rabid dog fears water,

O Asad, I fear man, for I have been bitten by men."

Man has lost faith in man, and that is the final fruit of modern civilization. Man is a victim of the demon of his own creation. Men of the 19th century sowed the dragon's teeth, and the 20th century is reaping the whirlwind.

Thoughts of another age

A contemporary makes its debut with a speech from my kind friend Maulana Abdul Aleem Siddiqi of Meerut, of which the first paragraph runs as follows:—

"When the human mind is enticed and captivated by the wealth of imagery, the beauty, the perfect order that it discerns all around; when it recognizes the incomprehensible skill and craftsmanship in them; when it discovers its own limitations, and realises that the solution of the problem of the existence of this marvellously wonderful cosmos is beyond its powers, it is inevitably led to ask, "What is there beyond? What is there beyond in space?" and is compelled to acknowledge that there is someone beyond it all, and that someone must be omnipotent, omniscient, and omnipresent; otherwise the incredibly faultless and efficient operation and subsistence of the phenomena that it notices could not last for a moment. Thus side by side with the increase in knowledge and learning, it is irresistibly brought to bear upon it that that someone is none other than God, the Creator, the Almighty Allah, and when such is the beauty and charm of His creation, what would be the grandeur and splendour of Him-Who is at the back of it all."

On reading it I felt as I have felt on reading stories published by the Christian Tract Society of London. Thoroughly wicked! These are the thoughts of another age, the age when men had leisure and the personal culture to look around them and study and appreciate God's great handiwork, when they could hear the voice of God in the murmurs of mountain rills and see His hand shaping the lily and the rose. Now men have neither the taste nor the time for these fancies. They are now face to face with grim realities of life, with machines grinding away the soul of man, armaments piling upon armaments, raw materials and markets, wages and unemployment and distribution of the good things of the world. Old prophets are dead and in their place have arisen Karl Marx and Lenin, Mussolini and Hitler. Bolshevism or Fascism, which will be the religion of the future? These are the thoughts that occupy the modern man and not the God Who feeds the worm in the heart of the rock. Unchecked in its course of greed and selfish endeavour by any humanitarian religion, mankind has at last reached the parting of the ways. Resolved into its ultimate elements, the question is the same—of stomach, of hunger and thirst. The most enlightened and civilized age in the annals of mankind has driven man back to the primal instincts of the primeval savage. Will it all end in mutual slaughter or will humanity be able to evolve some method of readjustment? The communist says he has found the panacea. But a civilization based on the deification of the stomach can hardly lead to a better valuation of human relationships. It will be like flying out of the frying pan into the fire. The materialistic basis of Western civilization has brought humanity to the present pass. The disease cannot be cured by further materialization of life. If the world wishes to save itself from the catastrophe that is threatening to overwhelm it, it must shift the basis of its civilization.

(See page 5)

BUSINESS NOTICE

All correspondence should be addressed to the Managing Editor, "THE TRUTH", 65, Railway Road, Lahore.

Contributions are invited, but rejected MSS. will not be returned unless they are accompanied by sufficient postage. Matter meant for publication must also be accompanied by the name and address of the writer as a guarantee of good faith. Would-be contributors are requested to write on one side of the paper only. It is understood that contributors do not necessarily voice the opinions of the Editor nor does the Editor hold himself responsible for the opinions of the contributors. The contributions should be in a clear and legible hand, preferably type-written.

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The Truth

MONDAY, MARCH 9, 1936

TO OUR READERS

We beg to request our readers to kindly help us to extend the circulation of the *Truth* by persuading their friends and acquaintances to become subscribers. Some readers have been doing it of their own accord, for which we beg to tender our grateful thanks to them. If every reader did his part and procured us a number of subscribers, the journal would be able to meet its expenses. It is not doing so at present. It is the first time we are making this appeal, and we do hope it will not fall on deaf ears. If our readers think that the journal is worthy of their support and is rendering some service to Islam and the Muslim community in India, we feel we are justified in making this appeal for their assistance.

WANTED A LAND CREDIT BANK

Writing under the above caption in November last we suggested that the really effective method of grappling with the problem of rural indebtedness was the establishment of a land credit bank which should buy out the private money-lenders in district after district and recover the moneys from the debtors in easy instalments spread over a number of years. The Government has tried several measures to abate the growing menace of agricultural indebtedness, and though they were all beneficent measures and have been of considerable help to the peasant proprietor, indebtedness has been steadily on the increase until to-day it has reached such a staggering total that if all the assets of the agriculturists were sold out, they would fail to meet the money-lenders' dues. There is now only one remedy left and that is the most effective one, namely, the establishment of a land credit bank. We are reliably informed that the matter is now under consideration with the Punjab Government and necessary data are being collected for the purpose. A bank of this nature has recently been

established at Bombay, and we might hope that a similar institution would be brought into being in the Punjab as well without unnecessary delay. The establishment of such a bank will usher in a new era in the life of the Punjab peasant.

OUR REVIEWERS

An author generally suffers from the misfortune of not being able to reply to his critics, until he sits down to write a preface to the second edition of his work - if it ever comes to a second edition. Of course, it is different with an author who also happens to be the editor of a journal, for he can sometimes quietly steal half a column for the justification of his views or his work, and heaven help those who offend him unjustly!

The *Essay Muhammad the Prophet* was published late in November and copies of it were sent to many Hindu and Muslim journals for review. Shortly after there came requests from several journals for copies of the book. We were deeply pained to note that all of them with one solitary exception came from Hindu journals. Apparently Muslim journalists with rare exceptions have no use for literature. We were sorry for them and for the public they cater for rather than for ourselves. The Muslim community in India is notorious for its indifference to books. It is the business of journals to create the taste. Muslim journalists do not seem to know their duty to their community especially in the matter of cultivating the public taste for literature.

We had started with great hopes of co-operation with the existing journals and put on our exchange list papers whose language is Greek to us. We do not remember having ever rejected the request of any Muslim journal, because we believe that the journals which intend sincerely to serve the cause of the community can serve that end more effectively by co-operation. We are sorry to note that our advances do not seem to have borne good fruit.

The *Musalman* of Calcutta sent us its 'Id number for review, and we noticed it in the first issue following. We sent our book for review more than three months ago and in spite of a reminder are still waiting for the review. The *Hanafi*, a Bengali weekly of Calcutta, also sent us its 'Id number for review. The paper was in Bengali from cover to cover and the language is foreign to us. But we acquainted ourselves with its contents and noticed it at once. The *Hanafi* has repaid us in three months with a review of the book in which it has showered fulsome compliments on the author, a whole column-length of compliments, of which the author, however, feels deeply ashamed, because they are all based on a misunderstanding. The reviewer wrote his review without reading the book, without even turning the leaves. He just looked at the title page, supposed that it must be a biography of the Prophet, though the word "Essay" ought to have warned him against the supposition, and rushed through a column of resounding praise.

The *Bombay Chronicle's* review is reproduced elsewhere. The writer is apparently a Muslim but an untried hand. His little criticism is therefore excusable. Perhaps, some day, he might learn how

a book is reviewed. The *Hindu* of Madras is probably the biggest among the Indian-edited papers and like the *Times Literary Supplement* has a regular weekly Educational Supplement, in which current literature is faithfully reviewed. In keeping with its liberal policy it has arranged to have books dealing with the religion of Islam reviewed by a Muslim, one S Muhammad Husayn Nainar, who seems to have read the book but has completely failed to understand it. The author had occasion in one place to compare Hinduism, Christianity and Buddhism with Islam. This Muslim reviewer out-Herods Herod by interpreting a sentence as if it were inimical to Hinduism, and devoting the major part of his review to a defence of the Hindu faith which also he does not understand. When we publish our next book, we shall have to request the editor of the *Hindu* to save us from our friends and give the book to a Hindu for review.

The last review to hand at the moment of writing comes from the pen of Mr. M. Z. Islam, a Deputy Collector at Bijnor, U P, in the columns of *United India and Indian States*. Like the last two reviewers Mr. Islam gives evidence of a sad tendency to steal other people's words and opinions. In any case, he has made a remarkable discovery and says: "It is most certainly a humane picture and its appeal lies in the fact that the author depicts the Prophet as a man—an ordinary living mortal." That is indeed a discovery of which the author himself was completely ignorant. Incidentally it shows that Mr. Islam has read the book up to the table of contents, for there under "Chapter III" stands the title "The Man." The chapter embodies an idea essential to the argument which opens in the first chapter and is concluded in the fourth, and has nothing to do with any ordinary living mortal, though Mr. Islam is "most certain" about it.

WORK AMONG HARIJANS

We are glad to learn from our friends at Poona that the appeal we made to them during our visit to that city has borne fruit and that an Anjuman has been formed for propagating Islam among the Harijans. A preacher is also on the spot. Among other things we decided at the time that a weekly paper should be published in Marathi to familiarize the people with the teachings of Islam. We understand that steps are being taken to carry out this decision, and we do hope that the paper would be set afoot without unnecessary delay.

Work among the Harijans is also going on in the Punjab, and in this connection we cannot but commend the efforts of two Anjumans, the one at Chawinda, District Sialkot, and the other at Nurpur, District Kangra. These Anjumans are small concerns, but are really doing veoman's service. They need funds as well as workers and it is the duty of the Muslim community to keep them provided with means for carrying on the work. No doubt, political jugglers absorb almost the whole attention of the Muslim community. They know how to beat the drums and make noise, but the Muslims should remember that votes and elections and councils are but secondary things. The thing of vital moment is the inherent strength of the community itself. If the community is in itself strong and prosperous,

political prestige and power follow as a natural course, and if the community is internally weak, no constitution can possibly help it and it will collapse of its own inner weakness. This inner strength comes to it from the humble missionary who works for the love of labour and seeks neither honours nor high jobs. It is the concern of the community to maintain a powerful body of missionaries who after all do not cost much, but whose labours go to give the community its perpetual and ever-expanding life.

THE SHAHIDGANJ AFFAIR

The skein of the Shahidganj Mosque dispute has not yet been quite unravelled. Through the bad handling of all concerned the skein has got so entangled, that though Mr. Jinnah has been working on it with great skill and assiduity for two weeks, he has not yet been able to undo all the knots, though he has great hopes that he will be able to surmount all difficulties and bring about a settlement. It requires no great political acumen to realise that the peace and well-being of our province depend in a very large measure upon the goodwill of the three great communities, Hindus, Sikhs and Muslims, towards one another. It was, therefore, the good fortune, not only of the Muslims, but of the province as a whole that a man of Mr. Jinnah's outstanding ability and political skill should have volunteered to make an attempt to bring the dispute to an amicable end. It may be stated without exaggeration that Mr. Jinnah towers high among the Muslim political leaders in India. Muslim leaders in the Punjab, big and small, have one and all their own private axes to grind, and they seem to think that the grinding is done properly only when the axes are used to cut the necks of those who in their folly have accepted them as their leaders.

But Mr. Jinnah has no interests of his own to serve. Had he been of that mind he would have gone very high by now on the ladder of political preferment. Instead he chose to walk in his own independent path and has thus been able to earn the respect not only of his fellow-countrymen, Hindu, Muslim, Sikh and Parsi, but also of the Government. It was an act of high patriotism on his part to devote his very valuable time and energy to a question which has kept this province in a state of turmoil for many months. His efforts, characterised by single-minded sincerity as they are, have already borne good fruit. The Muslim internees who had been deprived of their freedom as a result of the Shahidganj agitation have been released. Those who had been sentenced to various terms of imprisonment for offences not involving violence to life or property have also been released, and the securities of certain Muslim newspapers have been refunded. These measures have gone far to appease the public mind and an atmosphere has been created which is very favourable to the further betterment of inter-communal relations. Let us hope that Mr. Jinnah's endeavours will be crowned with success and a firm and lasting peace will be established in the province.

The question primarily concerns the Sikhs and the Muslims. But the Hindus have been playing a certain dubious part in the affair since the beginning.

of the troubles and those who contend that but for the interference of the Hindus the Sikhs and the Muslims would have made up their differences can point to much to justify their belief. It has been an open secret for months past now that the Shahidganj question is only a part of the much larger political question of the Communal Award. It was no cause for surprise, therefore, when we learnt that Hindu leaders were also taking a hand in the many conferences that take place daily between Mr. Jinnah and the leaders of the various communities. We had, therefore, a lurking fear lest the settlement of the Shahidganj dispute should take the form of a political bargain, which might result in an injury to the larger interests of the Punjab Muslims. We questioned Mr. Jinnah personally. He gave us a patient hearing for one hour and discussed the question in a very friendly and outspoken manner. Of course, it would be impolitic to repeat all that he said. It is also unnecessary. He was very hopeful of the ultimate success of his patriotic mission. As to our fears, he assured us that they were quite groundless. He had not come to make any political bargain. In fact, he had not come to discuss politics either of the Punjab or of India as a whole. In his endeavours to find a solution of the Shahidganj dispute he was leaving politics severely alone and was concentrating his whole mind on the one question which had brought him to Lahore. We were satisfied and we wish him speedy success in his noble mission.

TO OUR CONTEMPORARIES

Several of our contemporaries reproduce either in the original or in translations articles which are written specially for the *Truth*. We do not at all mind it and regard it as a compliment and a means of carrying our voice to those whom we cannot reach direct. Some of them make frank acknowledgements of the source, while others do not. This is very unfair and amounts to an infringement of our copyright. We would therefore request our contemporaries, at home and abroad, to kindly acknowledge the source whenever they borrow any of our articles. We may mention here for their information that the *Truth* publishes articles which with rare exceptions are written especially for it.

THE TRAGEDY OF MODERN LIFE

(Continued from page 2)

Opportunity for Religion

The task before humanity is, indeed, tremendous, beyond sermons and pious platitudes. Violence only breeds violence, and a violent revolution will certainly fail to effect that balance in the human mind, which alone can restore the economic balance. It is indeed a great opportunity for religion, for true religion alone can now save mankind from the consequences of its past economic follies. Not a religion of renunciation or otherworldliness like Christianity and Buddhism—when Jesus said his kingdom was not of this world, he pronounced the sentence of its uselessness and ultimate failure—; not a national religion, like Hinduism, which can only lead to further international complications, but a religion that concerns itself in the main with the affairs of this world, that sets to itself the task of regulating the relations of man to man, and lays down economic principles which, while permitting the individual the fullest room for personal advancement, yet humanizes his endeavour, so that the phenomenon of social inequality which is now disturbing the peace of the world can never come into being.

Islam the sole Remedy

Such a religion is Islam. Islam alone can save humanity, as Western thinkers themselves are now beginning to realize more and more clearly. Its law of inheritance and prohibition of usury which make the accumulation of large fortunes in the hands of irresponsible individuals impossible, its insistence that every member of society is personally responsible for the well-being of his fellows and that every man, regardless of the considerations of birth or fortune, is entitled to equal opportunity with the others, and the humanitarian regard for his fellows which it inculcates in the individual—these and other teachings and laws of Islam are just the things that can solve those problems which are now facing mankind. The salvation of the world now lies in its acceptance of and surrender to the discipline of Islam.

Unfortunately, Muslims are themselves running away from Islam. In part the ignorance of the Mulla and in part the materialism of the West are responsible for the modern-educated Muslim's flight from religion. This only adds to the responsibilities of those who see and understand the tendencies of the modern age, who know the cure that Islam holds in its hand for the ills of humanity and whose hearts ache at the ultimate fate of the Muslim peoples. The age of dogmas is past. This is the age of active endeavour and of grappling with large problems of national and international import. But at the back of every national and international problem stands the individual. National problems cannot be solved, so long as the individual remains unregenerate. Revolution must be effected in the heart of the individual; he must be trained in the iron discipline of Islam from early childhood. The child must be trained in the practical teachings of Islam; he must be so trained from very early years. There is a world of work lying before parents and teachers if they but knew it and did their duty. It is a shame the modern Indian parent pays little heed to the moral training and religious instruction of his children. Too busy in earning and keeping his place in the deadly economic struggle!

Notice

When remitting money by money order, please do not fail to give your full address on the coupon, absence of which might cause delay in compliance with your order.

MANAGER.

Lucknow Adi Hindu Library Muslim Students' Helping Society

The following is an extract from the proceedings of the Annual Meeting of the Managing Committee of Lucknow Adi Hindu Library and Harrop Reading Room, 28 Hewett Road, Upper Flat, Lucknow.

The Library was started on 1st January 1935, a result of the efforts of certain enthusiastic members of the Adi Hindu depressed class community and was located in Nai Basti, but on the assurance given by the U. P. Education Department for substantial support early in April 1935, it was shifted to the upper flat of a very suitably situated house at 28, Hewett Road, Lucknow, a locality bordered by mahallas mostly inhabited by the depressed class people. There being no other public library of this sort in this vicinity, it has gained popularity and is sure to prove very useful meeting as it does a long-felt need of the reading public in these quarters. The total number of daily visitors since the institution was started is as under:—

Daily visitors during the month of April 1935	231
May 1935	365
June 1935	482
July 1935	608
Aug. 1935	545
Sept. 1935	452
Oct. 1935	470
Nov. 1935	444
Dec. 1935	441

The number of books is only 113 (one hundred and thirteen) which were purchased within the grant allotted by Government. Due to lack of sufficient books paid and enlisted members could not be attracted as much as desirable, but there are some high caste Hindus who pay voluntary subscriptions of two annas monthly.

Besides the above, some sympathisers and well-wishers of the Depressed Classes have offered some daily, weekly and monthly papers to the Library at their own cost. The papers given by the Government and offered by the well-wishers are as under:—

- | | |
|---|-----------------------------------|
| (i) "Pioneer." | } Sanctioned by U. P. Government. |
| (ii) "Bharat" | |
| (iii) "Madhuri" | |
| (iv) "Banar" | |
| (v) "Samta" | |
| (vi) "U. P. Review"—Offered by the Director of Publicity, U. P. | |
| (vii) "Indian Witness"—Offered by Methodist Episcopal Church. | |
| (viii) "National Call"—Offered by Dr. Ram Sarup. | |
| (ix) "Daily Partap"—Offered by Mr. Ashraf Lal of Lucknow. | |
| (x) "The Chand"—Offered by B. Ram Sahai of Lucknow. | |
| (xi) "The Prem Weekly"—Offered by Mr. Nathu Prasad Chaudhri of Lucknow. | |
| (xii) "Kranti"—Offered by L. Lotan Ram, Government Contractor, Lucknow. | |
| (xiii) "The Truth"—Offered by the Editor, the "Truth", Lahore. | |

The meeting resolved that an appeal may be made to the well-wishers and philanthropic sympathisers of the Depressed Classes for the purchase of newspapers, books and any other financial help for the expansion of education amongst this poor community.

The Editors of newspapers and magazines are also requested to favour with their issues, if possible.

The Government may be approached to increase the present grant in the next financial year.

[The Truth: Copies of Mr. Durrani's books *The Great Prophet* and *Muhammad the Prophet* have been sent free to this Library.—Ed.]

The Muslim Student's Helping Society is, as its name implies, a benevolent institution for aiding Muslim students at Meerut College, Meerut. Originally conceived and organised by the Muslim Professors of the College, it has grown into a very flourishing institution within the short space of five years. The Society has fourteen Patrons, two Life Members and nearly eighty other members, almost all of whom are men of rank and substance. It gives scholarships and occasional loans to deserving students on the "Qarz-i-Hasna" system, and has been of much timely help to a number of students. The financial policy of the Society is as sound as it is simple. There are two sources of income, monthly subscriptions from members (Rs. 1 p.m. each) and special donations. All donations go to the Reserve Fund and the amount of scholarships granted and other expenses are never allowed to exceed the income from the Reserve Fund and the members' subscriptions. The Reserve Fund, which already exceeds Rs. 12,000, is invested in Government securities and Postal Cash Certificates, all of which are kept in the custody of the Accountant-General, Posts and Telegraphs, Calcutta. Receipts are paid in daily to the Post Office Savings Bank, and no cash is kept in hand. The controller of the College Accounts, K. B. Maulvi Bashir ud-Din Sahib, also controls the accounts of the society. So simple and so efficient! It leaves no room for wastage or pilferage of any kind whatever. The men who devised the system really deserve praise. The Society aims at building up a strong Reserve Fund which should yield sufficient income to enable them to institute a number of permanent scholarships. From the very rapid progress the Society has made during the five short years of its existence, we are confident that the promoters will be able to achieve their aim in a short time. The Society certainly deserves generous help of the Muslim public as well as of the *alumni* of the College.

A Suggestion

But we have a suggestion to make. Professor Gilani, one of the prime movers of the Society, is a class mate and a dear friend of ours. Others, for instance, those two brothers, Khan Bahadur Maulvi Bashir-ud-Din and Khan Bahadur Maulvi Waheed-ud-Din, who are always in the front rank when any work of social well-being or educational interest is concerned, are known to us by reputation. And there are others besides. From these men we can expect that they will receive the suggestion in the spirit in which it is made and not as a piece of criticism.

In these days when unemployment among the educated is so widespread and when Muslim young men especially, owing to the spirit of communalism prevalent in the services, find it very difficult to secure employment and Hindus are doing their utmost to keep them out of their rightful share, the best and most urgently needed help which a Muslim Students' Helping Society can render to Muslim young men is to secure decent jobs for them when they leave the college. In fact, that was the idea which the name of this Society conveyed to us at first sight, and we felt a rather keen disappointment

on reading the Report later that that was not the function of the Society. Yet it is a kind of work that should not be difficult for this Society. Its members and supporters are drawn from many and various spheres of life. Their monetary contributions are valuable, but the information concerning possibilities of employment, which each could send from his sphere of life, would be much more valuable. The work would require a separate sub-committee which should devote itself exclusively to this work. We wonder whether the Society would care to consider this suggestion.

THE PROPHET OF ISLAM

The Bombay Chronicle writes:—

This (*Muhammad the Prophet* by F. K. Khan Durrani) is a most readable book published from Lahore on the life and teachings of the Prophet of Islam. It is different from other books on the subject and the author is perfectly justified in saying that it "breaks wholly new ground." It is written from the point of view of a man who is living in the 20th century and the picture of the Prophet as drawn by him fully proves that "the Prophet of Islam was a much greater man than we thought him to be."

The author first deals with the Prophet's place in world's history. He gives the environment in which the Prophet came into this world and, in the words of the writer, he appeared just at the time when the earth "wanted a new infusion of blood, a new inspiration, a new ideal and a new message that should bring it to life again." He then proceeds to show how, under his inspiring message, all the Muslim lands became the centres of civilization and culture.

In the next chapter the author deals with the condition of Arabia before or at the time of the Prophet's birth, and contrary to the popular view, depicts the virtues of the Arabs in a highly exaggerated form. He considers "idolatry" a lesser evil and "a harmless folly." Barring these or similar views he very ably develops the point that the nation organized by Muhammad stood "for all the world and was trained and disciplined with one aim, that of service to the world and to mankind, the whole of which he regarded as his family." The writer is perfectly right in stating that the Prophet's love "embraced the whole world, unlike Moses and other religious teachers who had a limited vision of patriotism."

In the third chapter the author gives a gist of the Islamic teachings on questions like the Oneness of God, authorship of good and evil, jihad (active endeavour), Iman (faith), Istighfar (forgiveness) etc., and gives the viewpoint of Islam on all these questions. Here and there he compares the teachings of Islam with those of Hinduism and dwells on the humane qualities of the Prophet Muhammad as a human being. He relates several anecdotes to prove the Prophet's high character, his simple life, his love for humanity at large, his refinement of manners and the sweetness of his speech and his concern for the comforts of others, whether human beings or animals.

The fourth chapter deals with the work achieved by the Prophet which "consisted of inspiring the race with an earnest purpose of national and individual life. He then describes how the "idea of personal responsibility for one's actions" was inculcated by him, how he discouraged beggary and how he ennobled the Arabs and made them great. In this connection he refers to all the reforms brought about by the Prophet, including the abolition of all "distinctions of birth and fortune" by declaring that "all are equal in the sight of God." In view of the radical changes brought about by the

Prophet of Islam in the old theories and also in view of the great universal truths taught by him, the author's opinion that "he was the greatest man the world has ever seen," seems to be amply justified.

The last chapter deals with the Islamic conception of womanhood. This chapter is very beautiful and draws largely on the happy married life of the Prophet.

As has been said above, the book has been written from a new angle, and although there may be ideas here and there with which one may not agree, yet on the whole, the book presents a refreshing study of the Prophet from different standpoints. In one or two places the author has unnecessarily brought in Indian politics and I agree with Mr. A. Yusuf Ali who has penned a brief foreword to it, that his "indiscreet remarks should find no place" in a book of this type. His restricting "the sphere of woman to that of a wife or mother" is too limited and the author should find no support from his readers to it.

The book has been written in a forceful style and is worthy of being read by all young men. It is a book for the young.

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MUHAMMAD THE PROPHET

AN ESSAY

by

F. K. KHAN DURRANI, B. A.

WITH A FOREWORD BY

ALLAMA ABDULLAH YUSUF ALI, C.B.E., M.A., LL.M., F.R.S.L., I.C.S. Retd.

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THE NEW WORLD OF ISLAM

[BY. DR. L. STODDARD]

The rise of Islam is perhaps the most amazing event in human history. Springing from a land and a people alike previously negligible, Islam spread within a century over half the earth, shattering great empires, overthrowing long-established religions, remoulding the souls of races, and building up a whole new world—the world of Islam.

The closer we examine this development the more extraordinary does it appear. The other great religions won their way slowly, by painful struggle, and finally triumphed with the aid of powerful monarchs converted to the new faith. Christianity had its Constantine, Buddhism its Asoka, and Zoroastrianism its Cyrus, each lending to his chosen cult the mighty force of secular authority. Not so Islam. Arising in a desert land sparsely inhabited by a nomad race previously undistinguished in human annals, Islam sallied forth on its great adventure with the slenderest human backing and against the heaviest material odds. Yet Islam triumphed with seemingly miraculous ease, and a couple of generations saw the Fiery Crescent borne victorious from the Pyrenees to the Himalaya and from the deserts of Central Asia to the deserts of Central Africa.

This amazing success was due to a number of contributing factors, chief among them being the character of the Arab race, the nature of Muhammad's teaching, and the general state of the contemporary Eastern world. Undistinguished though the Arabs had hitherto been, they were a people of remarkable potentialities, which were at that moment patently seeking self-realization. For several generations before Muhammad, Arabia had been astir with exuberant vitality. The Arabs had outgrown their ancestral paganism and were instinctively yearning for better things. Athwart this seething ferment of mind and spirit Islam rang like a trumpet-call. Muhammad, an Arab of the Arabs, was the very incarnation of the soul of his race. Preaching a simple, austere monotheism, free from priestcraft or elaborate doctrinal trappings, he tapped the well-springs of religious zeal always present in the Semitic heart. Forgetting the chronic rivalries and blood-fends which had consumed their energies in internecine strife, and welded into a glowing unity by the fire of their new-found faith, the Arabs poured forth from their desert to conquer the earth for Allah, the One True God.

Thus Islam, like the resistless breath of the sirocco, the desert wind, swept out of Arabia and encountered a spiritual vacuum. Those neighbouring Byzantine and Persian Empires, so imposing to

the casual eye, were mere dried husks, devoid of real vitality. Their religions were a mockery and a sham. Persia's ancestral cult of Zoroaster had degenerated into "Magism"—a pompous priestcraft, tyrannical and persecuting, hated and secretly despised. As for Eastern Christianity, bedizened with the gewgas of Paganism and bedevilled by the maddening theological speculations of the decadent Greek mind, it had become a repellent caricature of the teachings of Christ. Both Magism and Byzantine Christendom were riven by great heresies which engendered savage persecution and furious hates. Furthermore, both the Byzantine and Persian Empires were harsh despotisms which crushed their subjects to the dust and killed out all love of country or loyalty to the state. Lastly, the two empires had just fought a terrible war from which they had emerged mutually bled white and utterly exhausted.

Such was the world compelled to face the lava-flood of Islam. The result was inevitable. Once the disciplined strength of the East Roman legions and the Persian cuirassiers had broken before the fiery onslaught of the fanatic sons of the desert, it was all over. There was no patriotic resistance. The down-trodden populations passively accepted new masters, while the numerous heretics actually welcomed the overthrow of persecuting co-religionists whom they hated far worse than their alien conquerors. In a short time most of the subject peoples accepted the new faith, so refreshingly simple, compared with their own degenerate cult. The Arabs, in their turn, knew how to consolidate their rule. They were no blood-thirsty savages, bent solely on loot and destruction. On the contrary, they were an innately gifted race, eager to learn and appreciative of the cultural gifts which older civilizations had to bestow. Inter-marrying freely and possessing a common belief, conquerors and conquered rapidly fused, and from this fusion arose a new civilization—the Saracenic civilization, in which the ancient cultures of Greece, Rome, and Persia were revitalized by Arab vigour and synthesized by the Arab genius and the Islamic spirit. For the first three centuries of its existence (circ. A. D. 650-1000) the realm of Islam was the most civilized and progressive portion of the world. Studded with splendid cities, gracious mosques, and quiet universities where the wisdom of the ancient world was perused and appreciated, the Moslem East offered a striking contrast to the Christian West, then sunk in the night of the Dark Ages.

The Venerable Ruler of Mangrol

(By F. K. Khan Durrani)

Sometime ago I received three small pamphlets for review. Being occupied with other matters I regret I could not notice them earlier. Two of them, one on music before mosques and the other on the worship of the paper-and-bamboo constructions called *Tazias*, are by Nawab Shaikh Mohammed Jehangeermia, Ruler of Mangrol Kathiawar, and the third on the *Nature of Hindu-Muslim Conflicts* is by one of the Nawab Sahib's younger sons, Nawabzada Sadiqmia Mohammed Jehangirmia.

Prince Sadiqmia is what they call "England-returned" and his brochure is a very well written document. The date of publication is not given, but it appears to have been written when the Round Table Conference was in session in London. He hits the nail on the head when he points out that the real cause of the Hindu-Muslim antipathy is the prescription of the Hindu faith that all those who are not Hindus by faith and of high Aryan blood by birth are unclean, whose very touch is pollution and defilement to the orthodox Hindu, and, in the second place, the dream of the modern politically-minded Hindu that Hindustan is for the Hindus alone and that non-Hindus have no lot or share in it. Readers will remember in this connection the recent outburst of Dr. Kurtikoti (His Holiness Shri Shankaracharya) that Muslims and Christians were only guests in the country and should be warned to behave as such. The author writes: "They (i.e. the Muslims) are denounced in the religious scriptures of the Hindus as vile Malechhas, unworthy of setting foot on the sacred soil of Bharatvarsh. The Hindus are, therefore, religiously bound not only to condemn but even to hate all those who belong to a religion or country other than their own." The plight of the untouchables the centuries-old victims of the inhumanity of the orthodox Hindu, is worse and is described as follows by the author.

"A Shudra dare not touch the "sacred" person of a Brahmin who, if touched by accident or even if his shadow were to fall on the Brahmin, has to bathe to remove the pollution of the unholy touch. A Shudra cannot enter the house of a high caste Hindu without polluting it, which must be either washed or plastered with cow dung to make it habitable again. A Shudra cannot draw water from the same well as a high caste Hindu. He cannot walk on the same path with a high caste Hindu. Accordingly, there are separate roads for the Shudras in some parts of the Madras Presidency. A high caste Hindu will not only refuse to sit at table with a Shudra or a non-Hindu, but the mere touching of his food by any one of them will make it useless for him. And yet they say, the Hindus are a tolerant people!"

The True Solution

The author drives his argument to the conclusion that the Mussalmans are justified in demanding safeguards in the new constitution. That may be all right as a temporary measure, but it must never be forgotten that artificial props like constitutional safeguards are a damnation to the community itself which leans upon them. It is no small shame that we should have had to ask for them,

and they are not likely to be permanent. And the larger interests of the country demand that they should not be permanent. Sooner or later, willingly or unwillingly, we shall have to surrender them. What then?

The true solution of the political problem of Islam in India lies neither in pacts nor in safeguards. The continuance of our community, as indeed of any community, as a political factor depends upon its own inner strength. And the solution in the case of Muslims is much easier than in that of any other community. They possess in their religion a most mighty instrument of self-expansion. If they fail to use it, safeguards or no safeguards, their future as an honourable community is doomed, and no power on earth can save them from gradual effacement and extinction. If they make up their minds to use it—and their religion makes it obligatory upon them that they must use it, and both patriotism and humanity demand that they must use it,—they will not only assure their own future in the country, but also bring the country as a whole nearer to its final salvation. Before the various peoples of India can unite to form one nation, it is essential that they become united in one faith and learn to speak one language. This consummation is possible only through Islam and no other religion. Patriotism demands, therefore, that non-Muslims in India, the Hindus, the untouchables and others, should study Islam and learn to appreciate its elevating message, and patriotism demands that Muslims should make it possible for the Hindus and others to study their religion and should smooth the way for them to enter the world-brotherhood of Islam. This is the only possible solution of India's communal and larger political problem.

A Great Ruler

Before I notice the other pamphlets, I would like to say a word about their author. I have never met the Shaikh Sahib of Mangrol and don't expect I ever shall. But, though it may be considered the outcome of vanity, I have held him in a peculiar kind of personal regard since a certain day nearly seven years ago. I had published a book and one day I received a letter from the Nawab Sahib, conveying a piece of information concerning the subject-matter of the book. I was deeply impressed by the Nawab Sahib's courtesy as well as his keen interest in literature and keener devotion to detail. And the shame of it is that I never acknowledged the letter. Some will call it rudeness; others will call it want of tact. They might call it anything, but it was certainly not rudeness. By a peculiar constitution of my mind, which is becoming more and more incurable as I grow older, I put the prince and the peasant on the same level and look upon them with the same eye—as men, and I feel closer fellowship with the illiterate country rustic with his unenlightened but deep faith and his unaffected sincerity than with a "Hazrat Maulana" who bears the burden of many books on his back, but in his relations with men is gross and hateful. But I remembered Nawab Sahib, and when I started this journal, I counted him

(See page 5)

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The Truth

MONDAY, MARCH 16, 1936

HEIL HITLER !

Somehow, Hitler's name is not liked in this country. Last January he said something about India, which certain Indian patriots resented most strongly. They proposed a boycott of German goods—how quickly they bethink themselves of this weapon and how quickly they lay it down again—and even went to the length of making a demonstration in front of the German consulate. They complained that India had been insulted, that though Indians were under the yoke of a foreign people, yet they had a sense of honour which it was not right to injure. Now, we think, people ought not to be so thin-skinned. Also we doubt whether a people who have lost their freedom and bear on their necks the yoke of another people have any honour or the right to complain when someone speaks of them with contempt. We rather feel with Iqbal and those of us who have been in free foreign lands and have returned to India to realize the degradation of being just nobodies in our own home will feel with him that :—

ہانی ہانی کر گئی مجھ کو قلندر کی یہ بات
نوحہ کا جب غیر آگے نہ من لکھرا نہ تیں

"I was drenched in the sweat of shame at the Qalandar's taunt: 'When thou bowest to another, thou art the master of neither thy body nor thy soul.'"

Dr. Moonje was perhaps the only public man in India who took a more reasonable view of the matter, appropriated Hitler's pronouncement of the heroic conception of life which he said was also taught in the Hindu Shastras, as of course every good thing is,—though he does not seem to have quite understood its implications—and shut his ears to the rest.

That brief episode is, however, past and now opens another which will keep the statesmen of Europe and the world press well occupied for several days.

Leaving aside the treaties nobody can deny that in reoccupying the Rhineland Germany has acted within her rights. Even for the peace of Europe it was right that she should reoccupy the territory. The Treaty of Versailles was perhaps one of the most unjust and short-sighted treaties ever imposed by a victorious nation upon the vanquished

foe and opened so many new sores as could not but keep the spirit of international hatred alive. The Turks tore up the Treaty on the battle-fields of Anatolia. Hitler has been doing it piece-meal for the last three years. The remilitarizing of the demilitarized zone will probably be the last scene of this long-drawn drama. Germany can never feel at peace until she is mistress within her own frontiers, free to do as she pleases.

The Treaty of Versailles disarmed Germany. Herr Hitler tore up that part of the Treaty two years ago and has built up a mighty army. The Locarno Pact signed by the late President Hindenburg demilitarized a strip of territory on the German side of the Franco-German frontier; the territory remained German possession, but Germany could not keep any armed forces there. The French side of the border is heavily fortified, while the German side was completely undefended. Also, by making alliances with states bordering on Germany, France had been trying to encircle Germany for many years. Her recent pact with Soviet Russia, which places Germany within the two jaws of a terrific vice, drove Hitler to the course which he has chosen.

The conscience of Europe is shocked. It always is when a treaty is broken by some one else. European countries talk much of the sacredness of treaties, but have respect only for brute force. If a treaty is not backed by powerful armaments, it soon becomes a 'scrap of paper'. They have been guilty one and all, of the violation of treaties and indeed in very recent times. The difference is only of method. When "Perfidious Albion" desires to tear up a 'scrap of paper', it invents excuses for doing so. When Germany, Italy or France want to do it, they do it brusquely.

Fortunately for the purpose of Europe, nobody has got the money to fight with. At least, Germany is not in a position to fight, because she has no allies and stands dreadfully alone. Fortunately also, the British press and the British public are taking a very sane view of the matter, in spite of the pious horror certain politicians profess to have felt. Both America and Britain feel that Germany's cause is just. They are not prepared to support the truculence of France. In the meantime, Herr Hitler has made a very fair offer, and if the non-aggression pact suggested by him is accepted, European peace will be assured for a number of years and the frequent crises which Europe has been experiencing of late will be avoided. Stable peace can be built only upon justice and not upon the truculence of an irreconcilable enemy like France, which desires to see Germany always lying helplessly at her feet.

OTHER DAYS AND OTHER LAWS

The following is the translation of an article which appeared recently in the Arabic journal *مدار* of Basra (Iraq). In his recent statements on "Islam and Ahmadisin", Dr. Sir Muhammad Iqbal stated a principle of the Muslim Law that the Amir of a Muslim State can revoke the "Permissions" of the Law if he fears that the said permissions would lead to corruption. The *Light* took a very strong exception to the statement, misinterpreted it and denounced, Iqbal in unmeasured terms for stating the principle, as if it were his own invention. This article not only supports the learned Doctor's view, but also shows how the same question is agitating the mind of Muslims in the progressive countries of the Near and Middle East. Writing under the caption "Change of Laws with

the Change of Times, Places and Usages," the Basra journal says :—

"Ibn-i Qayyum says, this chapter is of very great benefit, from ignorance of which there have occurred great errors in law, resulting in harm and hardship and distress, from which there is no escape, and it is not known that the Glorious Law (of Islam) is not responsible for them. Indeed, the basis and foundation of the Law is wisdom and equity : it is equity itself, and every dictum that turns justice into tyranny, mercy into its opposite, equity into corruption and wisdom into folly,—then it is not of the Law. This principle cannot be explained away. He quotes several instances in support of this view :

1. One example is the prescription for this community (*ummat*) that they turn away from the forbidden and change it. But if the turning away from a forbidden thing leads to a greater evil, in such cases the turning away is not right.

2. Another example is that Omar ibn-ul-Kattab revoked the punishment of cutting of the thief's hand in a year of famine. Saadi relates from Haroon bin Ismail al-Harar, he from Ali bin al-Mubarak, he from Yahya bin Abi Kaseer, he from Hassan bin Zahir that Ibn Hadah related from Omar who said, Do not cut the hand for (the theft of) dates (=uzq) nor in a year of drought (سنة). Saadi says, "I questioned Ahmad bin Hambal about this Hadis, and he said, uzq meant نخل (dates) and a year of drought (سنة) meant a year of famine (سنة). I asked Ahmad if he agreed in this view, and he replied, 'By my life, I do?' I said, 'Do you not cut the hand if someone steals in a year of famine?' He said, 'No because need drives him to it, and Omar decided in the matter of the boys of Hatib accordingly'."

3. The Hanafi Ulama hold sales on future delivery (تسليم), as of standing crops) to be lawful, though such a sale is bad in law, in order to avoid usury, saying that when a matter creates a hardship for the people, the law concerning it becomes elastic; so necessity makes it lawful.

4. The Apostle of Allah is reported to have said :—"Wheat and barley and dates and salt are measured, while gold and silver are weighed." Consequently, when people sell wheat by weight, the sale becomes unlawful, and when they count dirhams by number without regard to their weight, the payments become unlawful, because they conflict with the principle enunciated by the Holy Prophet. But Abu Yusuf relies upon usage concerning these articles and holds the sale and barter of gold by measure and wheat by weight to be lawful, because that has become the common usage."

The first example means that a lesser evil may be chosen to avoid the greater evil. Purchase of standing crops and usury are both forbidden. Whichever of them is lesser evil, judged by the economic conditions of an age, may be accepted in preference to the greater one. The lesser evil in that case becomes lawful. Primitive communities buy and sell agricultural produce by measure and precious metals by weight. But all civilized countries now weigh agricultural produce, and the perfect coinage of the modern times makes the weighing of coins unnecessary. So they pass from hand to hand by the count only. Conditions and usages of life keep changing and the law must change with them if it is to remain a living reality. You cannot stem the flood of life for the sake of a law. The change, however, does not signify any change in the spirit of the law. That remains unchanged. Only it is restated to bring it into line with the changed conditions of an age.

AIMS OF EASTERN ASIATIC BLOC

The proposal to form an Eastern Asiatic Bloc comprising Afghanistan, Turkey, Iraq and Persia has been inspired by recent international events. The bloc is designed to safeguard Moslem kingdoms against aggression and to promote their economic and political development.

For this purpose it is proposed that the bloc should maintain a standing army of 2,000,000 men ready to take the field at any time in the interests of Islam. It is also proposed to link the capitals of the four kingdoms by railways and metalled roads and by telegraph and telephone communications. Efforts are to be made to find a settlement of the boundary disputes between Iraq, Afghanistan and Turkey which have been under discussion for the last 50 years and to compose the age-long differences between Shias and Sunnis.

The following are stated to be the chief causes for the formation of the bloc :—

(1) Possibility of a world war on account of ill-feeling between Japan and Russia, and Japan and the United States of America.

(2) Inefficacy of the League of Nations in curbing the passion of Japan in Chinese Manchuria and of Signor Mussolini in Abyssinia with resultant injustice to the weaker nations

(3) To decide on the attitude to be adopted by the Moslem nations in case of war between European nations or a world war ; to try, as far as possible, to present a united front when danger menaces the independence of any of these kingdoms ; and generally to promote the advancement of the Moslem kingdoms.

(4) To reach a permanent settlement of the boundary questions between Iraq, Afghanistan and Turkey under discussion for the last half century and to act up to the Non-Aggression Pact recently signed at Geneva between these four Powers.

(5) To link the capitals of the four Powers by railways and metalled roads, and telegraph and telephone communications.

(6) To help each other materially and financially in times of peace and war.

(7) To keep an international army of two-million men ready at any time to take the field in the interests of Islam.

(8) After the organization of this bloc, to induce the other Moslem Powers, Egypt, Hedjaz, Yemen and Palestine to become members of this bloc

(9) To help in the economic improvement of Moslem countries

(10) Each of the four Powers being members of the League of Nations, to present a united view in any political or economic matter at Geneva.

(11) The compose the differences between Shias and Sunnis.

The increasing cultural and political contacts between the aforesaid Muslim countries point to the dawn of a day when Turkey will again assume the leadership of the Muslim world and the dream of the Caliphate will materialize though in a form slightly different from the traditional one. The fact that Iraq is inviting Turkish professors for instruction in political science shows unmistakably that this young nation looks to the East and to a Muslim country for political inspiration rather than to England. When the status of Egypt is placed on a more solid basis and Saudi Arabia is financially strong enough to breathe more freely, we may confidently expect the same developments in these countries as well. Modern Islam is wide-awake and is not likely to fall a prey to the diplomatic trickery of the West.

THE VENERABLE RULER OF MANGROL

(Continued from page 2)

among my prospective customers. Perhaps it was owing to my over-sureness that I forgot to send him even a specimen copy. At last I became aware of my mistake and sent him a copy in October. I also wrote him a letter, but the letter never got posted, until it was too late, for in due time I received a money order for Rs 4.

Now my sins are many and it is not right to confess them all before my readers. So I return to the subject. Mangrol is a small state, but its ruler Mohammed Jehangeermia, both as a ruler and a man, is great. Educated at Rajkumar College, Rajkot, he received his training in administration in British India and served as a civilian for many years in the Bombay Presidency. Even in those days he showed much solicitude for the well-being of Islam and was instrumental in founding an Islamic Anjuman at Ahmadabad for promoting education among Muslims. When he came to the throne in 1908, his elder brother and former ruler having died childless, the finances of the state were in a deplorable condition. With rigid economy and careful husbandry he cleared away the debts and made the state solvent. One item of economy which he adopted should be an object lesson to those of our big landlords in the Punjab who in spite of their long acres and large revenues cannot extricate themselves from the money-lender's grip. Though a ruling prince, Shaikh Sahib vowed that he would never travel first class nor purchase any jewelry for the ladies of his family until he had put the finances of the State on a sound basis. He kept his vow and won the goal in a few years.

Limitations of space do not permit me to enter upon a review of his administration and it will suffice here to make mention of a few works of enlightened public charity and some of those personal matters which are characteristic of the man. Extremely simple in his habits and deeply religious in the punctilious observance of the prescriptions of the faith as well as in enlightened piety, the Shaikh Sahib is a Muslim in the true sense of the word and reminds one of those of the early days of Islam. He has devoted much thought and spent vast sums of money for the promotion of the cause of Islam in India and abroad, and it would be difficult to name any respectable Muslim public body in India, which has not drawn liberal assistance from him and religious preachers and scholars of all sects and creeds receive equal courtesy in his durbar.

Spread of Education

Mangrol is perhaps the only state which has taken practical steps to protect the cultivators from the ravages of famines by establishing a Famine Insurance Relief Fund. The administration of the State has been modernized; the municipal arrangements have been brought up to date; an irrigation bund has been made for the benefit of the cultivators; the State maintains a large hospital to which a special ward for the use of caste Hindus has been added at the ruler's own expense. But the cause which seems to have claimed the largest share of his solicitude and labours is that of public and especially Muslim education. A net-work of primary schools has been spread all over the State and there is a

well-appointed high school at the centre. Muslim education has been put on a very sound basis and relieved of all financial worries. A large educational trust, the major portion of whose funds came from the Ruler's privy purse, has been established. From the income of this trust is maintained an anglo-vernacular middle school for Muslim boys, with a large boarding-house attached to it, where vocational training is given in addition to religious and the usual courses of study. Education in this school is free, and deserving students get stipends as well as books and clothes free. Nor has female education been neglected. The state maintains a Gujrati Girls School which is attended mostly by Hindu girls. The Nawab Sahib has established three girl schools for Muslims as well, where religious instruction and training in domestic economy are also provided. Under the lead given by the Nawab Sahib, the Muslim subjects of the State have established a *bait-ul mal* under his patronage which collects voluntary monthly subscriptions and makes provision for stipends to deserving Muslim scholars and for the maintenance of Muslim girl's schools. Several night schools are also maintained. The State, the *bait-ul-mal* and the Islamia Educational Trust maintain among them a number of free libraries and reading rooms.

Some Personal Habits

This is but a brief account of the Nawab Sahib's works of public utility. His munificence seeks, in fact, to remove all distress from among those whom God Almighty has placed in his charge, and the poor and the needy of all creeds and communities in the State are the recipients of his own personal care. The policy of the State is liberal and many of the high offices of the State are occupied by Hindus. Some of the Nawab Sahib's personal habits, which the average modern man will be inclined to call curious, are really symptomatic of the truly great. He receives a number of journals and has them read to him from end to end, including advertisements! I can say from personal knowledge that he is a keen inquirer and a very critical reader. Advertisements of respectable journals are a rich source of information, which sensible people always look through and the Sheikh Sahib of Mangrol reads them to see if anything of use to the State could be found in them. His personal hobbies are gardening and cabinet-making, in both of which he can boast high proficiency. But he is not a boaster nor is he vain, and, like Omar the Great, is always willing to change his opinions, if convinced of their unsoundness. Officials of the State he treats as his personal friends and attends to their comfort and well-being as if they were his near relations. He practises rigid economy, won't throw away even a newspaper wrapper, and cast off of the royal family are carefully cleaned, mended and distributed among the poor.

The Family

Nawab Sahib has given much care to the education and training of his children who have imbibed his own spirit of stern self discipline and piety. His eldest daughter, who acted as regent of Manavadar, another state in Kathiawar, during the minority of her son, is known throughout the

peninsula for her talents and received high commendation from British authorities for the excellence and efficiency of her administration. If you go to Mangrol or Manavadar, you will hear people speak of her with reverence and uncommon affection. I remember having met her son many years ago at Woking, a mere slip of a boy who greeted me with much respect and courtesy, which in a boy of his years was indeed charming. That slip of a boy, I believe, is the present ruler of Manavadar.

Shaikh Abdul Khaliq, the eldest son and heir-apparent of Nawab Mohammed Jehangeermia, a former cadet of Dehra Dun and A.-D.-C. of the Governor of Bombay, is a first class sportsman and has a great weakness for the horse, which he has transmitted to his children also. His daughter is a masterful and fearless rider. He has travelled much in Europe and America in company with his sister, the Begum of Manavadar, and is now associated with his great father in the administration of the State, in which he takes keen interest. He is very popular with the younger folk.

The Books

And now a word about the books. Readers will be surprised to learn that there are people who make supplications to paper-and-bamboo structures called *Tazias*. The Nawab Sahib has written the pamphlet to protest against this folly. He has put a stop to it in his own State by example and gentle persuasion. Only one *Tazia* is made there—for he won't use force—but it is not permitted to enter the city. In the second booklet, the pious author advances several arguments to prove that the playing of music before Mosques is prohibited neither in the Quran nor in the Hadis. I agree. Hindus and Muslims have been living side by side in this country for centuries and this question had never arisen before. It arose when the Hindus began to use the privilege to annoy the Muslims by playing music in times of prayer. Formerly there was mutual regard and toleration. The newly conceived political dreams of the Hindus have robbed them of their sense of good neighbourliness and toleration and until they learn to have the same regard for the religious sentiments of their Muslim neighbours, the problem will remain. The modern politically-minded Hindu is an extremely mischievous person, who does not want peace and will not let others in peace. The problem will be solved only when the power of the Hindus is broken and their political dreams of establishing Hindu Raj in India are blown up for ever.

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A REVIEW AND A REJOINDER

BY S. M. FOSSIL.

As one who reviewed Mr. Durrani's book "Muhammad the Prophet" I feel called upon to express my opinion on Mr. Nainar's review of the same book published in the latest issue of the Literary Supplement of the *Hindu*. Mr. S. Muhammad Hussain Nainar [he has now blossomed out into a Syed by some mysterious process] is the head of the Islamic section of the University of Madras. Let not the readers go away with the impression that Mr. Nainar is an Arabic scholar or a profound student of Islamic literature. His knowledge of Arabic is reported to be deplorably meagre and he knows nothing about Islam. When such a person reviews a book on the Prophet he naturally bungles and blunders egregiously. Where ignorance is bliss, it is folly to be wise.

The review opens with this sentence: "It is a fashion among Indian Muslims to write the life of the Prophet from the historical or juristic stand-point." I may pertinently ask: "What is the fashion among Afghan Muslims, Persian Muslims, Turkish Muslims, Arab Muslims and Egyptian Muslims? Has he read books dealing with the life of the Prophet written by Muslims of other countries? Then why should he institute comparisons? Or is it the fashion only amongst the present-day Indian Muslims? What was the stand-point of the earlier Muslim writers? Have they not written the life of the Prophet from the historical or juristic point of view? But while pretending to give his approval to the point of view adopted by Mr. Durrani, Mr. Nainar not only criticises Mr. Durrani for making a departure from the traditional method of writing the life of the Prophet but also contradicts himself when he says, "In the attempt to establish the fact that the Pagan Arabs were not such a bad lot as they have been represented by various writers to have been, Mr. Durrani goes to the other extreme, and lays himself open to the charge of partiality." I would not find fault with Mr. Nainar for the confusion of tenses in this sentence because he is not an English scholar, but I cannot excuse him for the charge which he has levelled against Mr. Durrani, namely of being partial to the Pagan Arabs. I have read the book of Mr. Durrani and also its review by Mr. Nainar and my considered opinion is that it is not Mr. Durrani who is partial to the pagan Arabs with whom he has nothing in common but it is Mr. Nainar who is very partial to the Pagan Hindus from whom he draws his descent as the suffix "Nainar" to his name unmistakably indicates.

Abysmal Ignorance

The impression that is left on the mind of the reader of the review is that it is a vindication of Hinduism and not a review of the Life of the Prophet. Like the Persian poet who heaped maledictions on the Arabs for Islamising the Persians, Mr. Nainar finds fault with Mr. Durrani for proving by cogent and convincing arguments that Islam is superior to Hinduism. This is what Mr. Nainar writes: "In his (Durrani's) enthusiasm, he betrays an insufficient knowledge of Hinduism." It is the height of impertinence on the part of Mr. Nainar who, as everyone is aware, is superficial and uninformed to impugn the knowledge of Mr. Durrani who is a man of unfathomable erudition and a profound student of comparative religion. Granting that Mr. Durrani's knowledge of Hinduism is insufficient—it is not possible for a man to know everything even of something—it cannot be denied that Mr. Durrani is better acquainted with Hinduism than Mr. Nainar is with Islam or any other religion. In the few sentences in which he tries to rebut Mr. Durrani's criticism of Hinduism Mr. Nainar betrays his abysmal

ignorance of Hinduism. He does not know the Hindu conception of God which ranges from pluralistic theism to monistic idealism. I am at a loss to know what he means by "live intelligence." Is there anything like dead intelligence? Mr. Nainar has not evidently read the Gita; otherwise he would not have criticised Mr. Durrani for saying that according to Bhagvat Gita, "salvation depended upon love or Bhakti and not upon the works of the law." According to Hinduism realisation lies through renunciation. The teaching of the Gita is that the aspirant should renounce the world before he is raised to that higher plane where desires are dead, where the "pairs of opposites" do not exist, and where he spends his time in calm and ceaseless contemplation. Sri Krishna says in the Gita: "Give up Dharma and come to me and I will give you salvation." From this it is clear that salvation according to the Gita depends upon Bhakti and not upon works of law.

Mr. Nainar, as I once remarked, is more eloquent when silent than when he opens his mouth. He has once again demonstrated the truth of this statement.

Mr. Nainar is a mercenary reviewer. He writes for money. He wants to play to the gallery and in trying to please the clientele of a Hindu journal he has let down Islam.

Mr. Durrani's book has been well received in educated circles and Muslim scholars of the East and the West like Dr. Iqbal and Dr. Sheldrake have written in highly eulogistic terms about Mr. Durrani's book. I hope the Muslim public will treat the opinions expressed by Mr. Nainar with the contempt they deserve.—*The Muslim Chronicle*.

[The Truth: The above article came to our hands when the note on "Our Reviewers" in the last issue of the *Truth* was already in type. We have read it with two feelings, a feeling of personal gratitude for this large-hearted vindication and a feeling of admiration for Mr. Fossil's zeal and love for the cause of Islam and for the person of the Holy Founder of Islam. It was not at all prompted by us nor was it physically possible for us to do so because the Educational Supplement of the *Hindu* containing the review appeared in the last days of February, and Mr. Fossil's rejoinder appeared in the *Muslim Chronicle* (Madras) of March 1. Also we have no personal acquaintance with Mr. Fossil beyond what one writer may know of another through his published work.

A hopeless Incompetent

Perhaps some readers might feel Mr. Fossil's condemnation to be a bit too harsh. But the fact is that Mr. Nainar's folly exceeds even the limits of his ignorance, and is enough to try the patience of a saint. On reading his review we thought that Mr. Nainar was some hopeless incompetent who was trying to pick up the crumbs that might occasionally fall from the editorial board of the *Hindu* and in order to keep in the good books of his Hindu employers had perpetrated the unutterable baseness of letting down Islam. He displayed extreme ignorance of the early history of Islam in his review and wholly failed to understand the significance of the book. It is a matter of no small amusement to us, therefore, to learn that he is the head of a department of the University of Madras. It happens sometimes that Hindus are employed on the staffs of Muslim newspapers, as was the case once with the now defunct *Muslim Outlook* of Lahore. Though paid by a Muslim, they lose no opportunity of serving the cause of Hinduism through the Muslim press. This Mr. Nainar had an opportunity of serving Islam faithfully through the *Hindu* without giving offence to his Hindu employers. In fact, one cannot but admire the liberality of the *Hindu* which employs a Muslim to review books on Islam. But Mr. Nainar

exalts Hinduism at the expense of relevancy and runs down a book which was written for creating a better understanding for the Founder of Islam and his message. Could baseness go further?

His Criticisms

Mr. Fossil has dealt with several points in his criticism, to which we would add a few words. We don't know what a "juristic" biography of the Prophet would be like, for we haven't seen any so far. Nor can we conceive of a biography written from other than an "historical" standpoint. Mr. Durrani wrote in his Preface that Hadis literature had been studied for its historical and juristic content and not from the ethical standpoint. Mr. Nainar lifts the words "historical" and "juristic" from their context and jams them on to biography! In the second sentence he speaks of the Prophet's "tremendous reforms." The words have been lifted from Mr. Yusuf Ali's Foreword. And so he goes on playing the thief throughout the first paragraph.

The second paragraph is devoted to the defence of Hinduism. Mr. Durrani wrote that Hindus had reduced God (Mr. Nainar says 'Divine Unity') 'to a cipher.' The reviewer objects and says, "No cultured Hindu admits this. To him the Unity is live intelligence." How 'Unity' can be intelligence and what 'live intelligence' means is more than we can tell. But the criticism is based upon ignorance, for the doctrine of Karma does reduce God to a non-entity, and it was for this reason that Buddha quite consequentially observed complete silence about God in his teaching. That Hindus regard celibacy as the higher form of life is known to every child. If Mr. Nainar is unaware of the fact, it is his misfortune. He contends that disinterested action and not love or bhakti is the central doctrine of Bhagavatgita. He does not know that on the ethical plane 'love' and 'disinterested action' mean the same thing, though in the Gita action is considered metaphysically rather than ethically. We might mention here that though the Hindu reviewer of the book in *New Orissa* abused Mr. Durrani wholeheartedly, he did not raise these objections, which are really based upon ignorance. As we said in our last, the *Hindu* is the biggest among the Indian-edited journals. It does the paper no credit to have such an illiterate person among its reviewers. And what are we to think of the University that keeps such an ignoramus at the head of one of its departments?—*Ed.*]

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MUHAMMAD THE PROPHET

AN ESSAY

by

F. K. KHAN DURRANI, B. A.

WITH A FOREWORD BY

ALLAMA ABDULLAH YUSUF ALI, C.B.E., M.A., LL.M., F.R.S.L., I.C.S. Retd.

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The Truth

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Editor :—F. K. Khan Durrani

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Punjab Politics

[Whether one agrees or not in the policies of Sir Fazl-i-Illusain, the pamphlet "Punjab Politics" by a Punjabee, whose authorship for reasons not apparent to us is imputed to him, is worth reading and deserves much wider circulation than it has received so far. We are reproducing it for the benefit of our readers and hope to finish it in three or four instalments. We reserve our comments till the whole discourse is before the readers. We are constrained to express our regret, however, that its language in places is very annoying and is not what is called King's English. The pamphlet deals with a subject which is of vital importance to the peace and constitutional development of the Punjab and the well-being of the Muslim community, and ought to have been subjected to careful revision before it was sent to the press.—Ed.]

Facts and Fictions

According to the last census in the Punjab, Muslims are nearly 57 percent, Hindus 28 and Sikhs 13 percent, and the non-Muslim press in the Punjab is never tired of, firstly, preaching the obligations of the majority towards the minority, and secondly expressing fears as to what the fate of the minorities may be, in case the majority secured a position of predominance in the reformed Government of the future. During the last fifteen years or so the Hindu-cum-Sikh press has been most vociferous in giving expression to their dismay and despair at the way in which non-Muslim interests have been sacrificed and Muslims have been favoured by Government. Favouritism of a community is not easy to define, but in India it can only mean either giving undue representation in services, or in local self-government, or in grant of lands, jagirs or even titles. There is no other way in which a Government can show favouritism to an individual or a community. It should further be noticed that the impression conveyed to an outsider by the ravings of the Hindu-cum-Sikh press of the Punjab is that the British Government has been favouring the flattering Muslims as against the nationalist Hindus and the Sikhs of the Punjab and that in consequence, whether in public service or in local bodies or in the grant of lands, jagirs or honorary distinctions, Muslims have been given much more than their majority justified and in consequence the non-Muslim minorities have been unjustly and ruthlessly denied their rights.

Bureaucracy's Pro-Hindu Policy

Having stated what the complaints of the Hindu and Sikh minorities could possibly be, it would be as well to examine what the facts actually are.

2. It is believed that in the pre-Mutiny British period, the administration was run by those who were already in the old administration and strange as it may sound the representation of Muslims in public services was fairly good. In fact it is definitely known that so far as the imparting of education is concerned the Muslim representation was in excess of their population basis. Subsequent to the mutiny, however, it appears that the Muslim representation in services

began to deteriorate, and went on deteriorating for about 20 or 25 years and had reached the lowest limit, when a few far-seeing British officers realised that the administration was rapidly passing into Hindu hands. It was in the 'eighties that the British Government realised that the Muslim element in the administration had become very small and since then it had been the British Government's policy to make declarations to the effect that they were for helping the Muslims educationally, and that as soon as they were fit by virtue of their education they would be given their due share in the administration of the country. The Aligarh movement, the Congress, the British Government's declarations of policy to help the Muslims were making progress during the 'nineties. Towards the end of the first decade of the 20th century, the educated young Muslims realised that Government declarations meant nothing, that authorities said a great deal but did little and the politically-minded amongst them started the Muslim League.

What was the effect of the British Government's policy on the Muslim representation in the services in the Punjab before the introduction of the Montagu-Chelmsford reforms in 1919? The bureaucracy had more than thirty years wherein to show the result of this policy of the proclaimed Muslim favouritism. On the eve of reforms the position in the public services was far from satisfactory. Barring the lowest section of two departments, in all the departments their representation was very very small, about 33 percent. In other words, on an average the representation of the majority community was about 33 percent, while the minorities had the remaining 67 percent to themselves.

This is the net result of the favouritism, extending over one generation, shown by the bureaucracy to the Muslims of the Punjab. The usual explanation of want of education among the Muslims has been examined and rejected many a time. It is one of the fictions which have been proved to be fictions but are so perseveringly persisted in, that they continue to live. Is it that the Hindus and Sikhs who find employment in Government offices are better qualified, as a rule, than the Muslims available? Nothing of the kind. Why? Even among Hindus and Sikhs it is not merit that is the passport to Government offices,

but favouritism and nepotism of the men round about the posts which fall vacant. It is the old old principle of "have-gots" getting more and "have-nots" being deprived of what little they may have. The bureaucracy's effort, if any effort was made, failed miserably in the Punjab.

It may be said that that might have been the condition in 1920, but fifteen years of diarchy have revolutionised the position; the Muslim Ministers and Members of the cabinet dominated the situation, made good all the deficiency and that is what made the poor Hindus and Sikhs groan and become apprehensive as to the future wherein Muslim majority may be a predominant factor in the reformed cabinet.

3. Let us again examine facts. In 1926 the Punjab Government agreed to publish every year a consolidated statement showing the proportionate representation of the various communities serving in the different departments of the Punjab Government, and as it publishes this statement on the 1st January of each year, the Muslim position on the 1st January 1935 will show whether there is or there is not justification for the Hindus and Sikhs to groan and call every fair-minded Indian and Britisher to bear witness to the injustice and inequality to which they have been subjected under the Montagu reforms, to save them from the approaching calamity of a Muslim predominance in the reformed cabinet of the future. It would be best to take departments seriatim.

Muslim Proportion in Reserved Departments

Firstly, the Reserved Departments. In the Punjab Civil Service, Executive Branch, Muslim representation stands at 44.5 percent and in the Judicial Branch at 34.7. The Police Department is supposed to be the monopoly of the Muslims, but amongst the Inspectors their representation is only 38.4 as against 38.4 Hindus and Sikhs. Amongst Sub-Inspectors the Muslims have their population basis and amongst Assistant Sub-Inspectors and head constables they are in excess of their population basis.

Coming to the P. W. D. Irrigation Branch, Muslim representation in the Punjab Engineering Service is 18 as against 66 Hindus and Sikhs. Amongst Sub-Engineers 12.5 percent as against 87.5 of Hindus, amongst the Subordinate Engineering Service 29.5 percent as against 70.5 of Hindus and Sikhs. What a wonderful story of Muslim predominance in all services! When we come to head clerks and clerks of which there are as many as 648, Muslim representation is 36.1 against 62.8 of the Hindus and Sikhs. Amongst the signallers of whom the number is 485, their representation is only 35 percent. When we come to Patwaries of whom the number is 2,968, the Muslim representation is only 38.2 as if suitable Muslims cannot be found for being Patwaries in the Irrigation Branch. And this is the condition of a department which has been under a Muslim Member from 1926 to 1936. What an eloquent testimony of Muslim favouritism! One is astonished at the hue and cry raised in the non-Muslim Punjab press as to Muslim favouritism when one sees that in a department which employs thousands of persons, most of them of low qualifications, the Muslim representation is so very small—and this is in spite of the fact that the department has been under Muslim Members for ten years.

Let us now turn to the Forest Department. There in the Provincial Service, Extra Assistant Conservators of Forests, Muslim representation is 17.4 percent as against 47.8 of Hindus and 34.8 of Sikhs. It is only in the Land Revenue Department that Muslim representation is nearly 50 percent. There are 9,270 Patwaries of whom 49 percent are Muslims. Is it not strange that the Revenue Department should be able to find 49 percent of Muslim Patwaries when their requirement is as large as 9,270, but the Irrigation

Department should not be able to find more than 37 percent Muslims for their smaller requirement of 2,968?

In the Law Department the representation is nearly one-third. When we come to the Jail Department Muslim representation in the higher ranks is low, and it is only in the case of head warders that they exceed their population basis. In the High Court Muslim representation among clerks is 3.1 percent, but why complain of that when in the Punjab Civil Secretariat it is even less? Just imagine the fountain head of Muslim favouritism, the Punjab Civil Secretariat, in the year 1935, after 15 years' predominance of Muslim influence in H. E. the Governor's cabinet showing 37 percent Muslim representation! What a marvellous achievement! It seems to one that if things continue in the reformed Government of the future with Muslim predominance as in the past, Muslim representation might well come down to 25 percent. In the offices near the Punjab Civil Secretariat, i. e., the Financial Commissioners' Office, we find again Muslim representation is 37 percent. This again in spite of the fact that the Revenue Members since 1926 have been Muslims. In the District Subordinate Service as many as 2,729 are employed. In the whole of the Punjab, Muslim representation is 47.4 percent. Not bad, considering the position elsewhere, but certainly well below half. This finishes the Reserved Departments.

The net result of the survey made above is that the Muslim representation in the Reserved Departments is very poor in higher grades and is in excess of its population basis in the case of head constables and head warders. Excluding head constables and head warders the representation is below 40 percent, and this after 15 years of the reformed Government. It might be said that the Reserved Departments are Reserved Departments, and things are quite different in the case of Transferred Departments, and it is there that the mischief has been done and it is there that the Hindus and Sikhs have suffered. Let us, therefore, proceed to examine the Transferred Departments.

The Ministry of Agriculture

4. Starting with the Ministry of Agriculture we find that in the Provincial Agricultural Service Class I there is no Muslim; that in the Subordinate Service, amongst Agricultural Assistants their representation is 33 percent, while among Mukaddams (of lower status than head warders) their representation is 66. In the Veterinary Department their representation works out to about 45 percent, and in the Co-operative Department it approaches the population basis. But when we come to the P. W. D., we find that in the special posts—27 in number—Muslims are only 7.4 percent; in the case of Provincial Service only 11.8 percent; in the case of Sub-Engineers only 16.5 percent; and in the cadre of Upper and Lower Subordinates and S. E. S. not more than 33 percent. Even amongst the clerks they are only 36 percent. Nothing in the domain of the Ministry of Agriculture to justify Hindu and Sikh groanings! On the other hand, it can reasonably be said that the Muslims are very poorly represented in the P. W. D., and poorly in the Agricultural Department.

The Ministry of Education

It might be urged that the Agricultural Department has been always under the administration of a Hindu or a Sikh Minister and that is why Hindu and Sikh rights have not been trampled under foot. Let us turn to the Ministry of Education which has been in the charge of a Muslim from the very beginning excepting for one term of three years or so.

(See page 6)

The Truth

MONDAY, MARCH 23, 1936

A HINDU ATTACKS ISLAM

I

The *Hindustan Times* for March 9 publishes an article on "Woman under Islam" by a Prof. M. H. Vaswani. The writer whose name points to his being a Sindhī is an otherwise obscure person, but his article seems to have been written with a pen dipped in venom. It would convey to the reader no idea of the unutterable brutality of the attack if we said that it is an extremely offensive article. Every word is deliberate and every sentence is intended to sting and bite. The whole article from beginning to end is one sustained tirade that would put even a Margoliouth to shame. There is no attempt at understanding or argument. It is denunciation pure and simple, meant only to cut and wound. It is difficult to read the article and keep cool, and it would be very difficult to argue with such a person. What would be our attitude if we met the writer face to face? A Pathan once met an Arya Samaj preacher in a railway compartment. The Arya Samajist was uttering muck and filth against our Holy Prophet in the true Arya Samaj style. The Pathan sat and listened as long as he could bear, and when he could bear it no longer, he rose quietly from his seat, walked up to the Arya preacher, caught him by the jaws, opened his mouth wide, spat into it with indescribable scorn, and said, "Now you can go ahead." Of course, there was no more going ahead. Anyway, that Pathan had more patience than the present writer can command in the face of this filth that the *Hindustan Times* has published.

The article reminds us of Miss Mayo's famous book *Mother India*. The American authoress laid bare with relentless hands that horror, which goes by the name of Hindu culture, in all its loathsome details. The Muslim press in its misplaced chivalry championed the cause of Hinduism and denounced the book in unmeasured terms, although Miss Mayo had not said a word in it against the Muslims. When Miss Mayo's recent book, *the Face of Mother India*, in which she has again championed the Musalmans and warned them that their preservation from slow effacement and the peace of India are impossible unless and until Hinduism is wiped out, reached India, the Muslim press, for want of possessing a clear vision of its own, condemned it with the same misplaced sense of chivalry. Well, here are a Hindu writer and a Hindu newspaper paying them back for their chivalry in the true Hindu coin, the coin of ingratitude and unspeakable baseness. Let the Muslim press ponder over the contrast.

ET TU, BRUTE!

We are indeed amazed at the shamelessness of the writer. He is a Hindu and the lowness of the position of woman in Hinduism is a byword among the nations, even among the Hindus themselves. With what face does he then attack Islam with regard to the position it allots to womanhood? His shamelessness passes our understanding. A virtual piece of brass. Woman in Hinduism is a chattel. She has no civil rights and no position in society. Both Hindu law and Hindu philosophy deny in-

dividuality to woman both in this world and in the next. A drudge of her mother before marriage and a drudge of her mother-in-law after marriage, she has value only as a means of procreating male children, and the birth of a son is necessary to the salvation of the husband—as well as of the wife, because if she dies childless she cannot be absorbed into the essence of her husband and must undergo endless tortures and roam about as a disconsolate disembodied spirit for ever and ever. Hinduism places woman on the same level with a Sudra. She must be kept illiterate and must not be permitted to acquire any kind of education or learning, not even religious learning. The husband must not eat with her, presumably must not even kiss her, must not speak to her in the presence of his elders and might meet her only under cover of the night. The Hindu idea of marriage is most abominable, so abominable indeed that every word in the Indian languages which betokens marital relationship is used as a word of abuse. *Sala*, *susar*, *jawai*, etc., are all words of abuse, daily used as such. Their equivalents in non-Indian languages are harmless words and denote dear relationships. The high caste Hindu will not eat the food of his married daughter's house, because seemingly it would amount to eating the wages of the daughter's infamy, the infamy being the marital relationship! In olden times proud Rajputs used to kill their infant daughters to escape the shame of having to give them in marriage. Evidently, the Hindu mind has not yet learnt to distinguish adultery from marriage. There seems to be no other explanation of these strange customs. Such is the conception of womanhood in Hinduism, and yet this Hindu writer has the audacity to attack Islam on the score of woman's position in it. Could brazenness go further?

THE WRITER'S MOTIVES.

As we have said, the writer does not discuss the subject in order to understand or enlighten. He simply denounces and his sole aim is to hurt and abuse. Why does he do it? Why does he write on the subject just at this time and in this style? Explanations are many and obvious. One possible explanation which will suggest itself to many is religious. The untouchables are in revolt against Hinduism, and the rumour has somehow obtained currency that they intend to embrace Islam. At least Hindu leaders like Malaviya and Moonje have been begging them not to embrace Islam. They might enter any other religion; they might become Buddhists or Sikhs or anything else on earth; only they should not become Muslims. The untouchables are nearly as many as Muslims, and the two together would form the greatest single community in India, turning the present overwhelming majority of the Hindus into a minority. The conversion of the untouchables to Islam would ring the death-knell of Hindu political aspirations. To avert that calamity and to poison the mind of the Depressed Classes against Islam, Hindu writers have been carrying on an abusive propaganda against Islam for several months past. Among these traducers of Islam you find the greatest Hindu names in India. The Sindhī professor's article under review may be a contribution to the same campaign of vilification.

The writer hails from Sind, and Sind with its overwhelming majority of the Muslims has become a separate province in the teeth of the opposition of the Hindus. The Punjab too has a slight majority of the Muslims, and the Hindus of both the provinces

imagine that they have the same problem before them. At least they are following the same tactics in both provinces. About this time last year there was a massacre of Muslims at Karachi. A few months later, last summer, the streets of Lahore were washed in Muslim blood. Hindus and Sikhs in the Punjab have been shouting aloud for many years past that they cannot trust the Muslim majority. (Wonder what the result would be if the Muslims of the minority provinces also declared that they cannot trust the Hindu majorities! Death of all constitutional development and political advancement without doubt.) Possibly this Hindu writer, by driving the nail into the most sensitive part of the Muslims' moral being, is trying to goad them into rage and revolt, so that the Hindus of his native province might then have occasion to wail and cry in unison with their brethren of the Punjab and declare that they too cannot trust the Muslim majority. To those not used to thinking politically this suggestion might sound far-fetched, but it should not be at all surprising to those who have some acquaintance with the tortuousness of the Hindu mind.

It is also possible that the article is "inspired" and paid for by those who would like to have the two communities, Hindus and Muslims, always at loggerheads with each other. The present writer found himself on the rocks a few years back. He was penniless and had no employment in hand or in prospect. In such a state of helplessness he was approached by a "paymaster" to write "inspired" articles in the papers, and he was told that in ill-managed Indian newspapers with meagre, over-worked and very often incompetent staffs it was easy to smuggle in articles of any description, even articles diametrically opposed to their policies. The present writer rejected the offer and preferred to remain penniless and workless to soiling his hands with filthy lucre obtained in this manner, though it was a revelation to him to learn of the real origin of a certain type of articles that appear in the public press. Such writers very often get double payment for their stuff, from the newspaper in which their stuff appears as well as from the real paymaster who "inspires" them. No wonder that articles written in flawless English appear at times over the names of men who cannot even write their names in English.

Professor Vaswani quotes a passage from *Das Leben des Muhammed* of Ludolf Krehl. He does not name the book, which he would have done if he had seen it. The book has never appeared in English, and we are sure Professor Vaswani does not know German. Krehl's book appeared in 1834 and had so little success that the second part *Die Lehre des Muhammed* was never attempted. It has since been dead, is never referred to by any Orientalist and is known only to the inquisitive. He also quotes an Egyptian writer. This display of authorities is intended to give the unwary reader the impression that the writer is a keen scholar of Islam. In truth he is anything but a scholar of Islam. He seems never to have seen the Quran; he has never read any book on Islam by a Muslim. Even Sir William Muir is quoted secondhand, and his quotations of Hadis are taken from Rice's *Persian Women and their Ways*. Possibly, Krehl's and the Egyptian writer's quotations are also taken from the same book of Rice, so that this Hindu Professor's sole authority on Islam is the book of Rice on Persian women! What scholarship! And yet it is

also possible that the whole article was supplied by a "paymaster".

These are not vain imaginings on our part. There is one thing in the article which stares us in the face above everything else and insists on an explanation. The peculiarity is that every word of the article is deliberate and is intended to sting and bite. No decent man having any regard for the susceptibilities of fellow human beings, least of all one living in this country, would dare utter this kind of offensive stuff. Only two explanations suggest themselves to us: either Prof. Vaswani has been "inspired" by a "paymaster", or in his own nature he is so base and brutal that he does not mind giving offence to his fellow countrymen, and is willing to utter any number of lies to serve his base ends.

EUROPEAN WRITERS

The spirit of slavery has entered deep into the soul of the Indian man and he accepts the opinions of European writers as if they were revelations coming straight from heaven — without question. Prof. Vaswani bases his claim entirely on the writings of a couple of European writers. It is, therefore, necessary to examine the *bona fides* of European writers on Islam before we proceed further with the subject.

Three things determine the opinions of European writers on Islam, tradition, politics and religious environment. European tradition of the vilification of Islam is many centuries old and has created an atmosphere which is surcharged with hatred and enmity towards Islam. As late as the 17th century books were published in Europe, whose very names make the Muslim reader shudder, and even in the twentieth century books have been written about which that enemy of Islam, Prof. Margoliouth declares that they have "touched the bottom" in abuse and bad taste. Prof. Hurgonje tells us in his *American Lectures on Muhammadanism* that no European writer has the courage to speak the truth about Islam. If he does, his work will not be read, and he will incur the wrath of the public, which he does not care to bring upon himself. To achieve popularity one must stifle one's conscience and abuse Islam and its Founder.

The second force is politics. The scientist can study minerals with complete detachment, because minerals cannot answer back or hurt his feelings. He can study fossils dispassionately and even with a certain kind of sympathy, because they are only fossils, devoid of any trace of life. He can study Hinduism and Buddhism dispassionately, and even with sympathy, because both are fossils, interesting relics of a dead past, but quite harmless, because they are lifeless, incapable of hurt or harm to anybody.

Not so Islam. Islam is a living reality, which Europe dare not ignore. It is a standing challenge to Europe and an insurmountable wall in the path of her aggressive imperialism. Therefore Europe fears Islam, fears it and hates it and maligns it with insensate fury. Countless millions, spread "from China to Peru", intelligent, enlightened, virile and fearless in war, whose hearts throb with the love of Muhammad (ﷺ), would, when the occasion calls, be willing to sacrifice their all for the sake of his name. Therefore, Europe fears them and hates them and vilifies their faith, the main spring of their spiritual life and political power, with malice and rancour. It is a fact that of all the religions of the

world Islam is the only one that has met with nothing but malice and hatred at the hands of Europe. The European scholar cannot approach it with calmness, understanding or sympathy, because he fears it and knows that it is not a fossil like Hinduism or Buddhism, but a mighty force which might overwhelm him some day. Therefore in European works on the Founder of Islam one finds studied silence on everything good or great he said or did and much palaver of false-hearted psychological analyses and equally false-hearted imaginings to explain away the world-staggering phenomenon that Muhammad (ﷺ) was. The Great War and subsequent developments in Europe and Asia have taught the European, especially the Englishman, a very wholesome lesson, and he has come to realize that the peace of Europe and the security of the Empire depend in a large measure on an understanding with Islam, on an Anglo Muslim alliance as the newspapers put it. Thus we find writers of post-War Europe speaking sympathetically of Islam. But it will be a long day yet, before Europe learns to speak of Islam with anything like fairness.

The third factor which we must keep in mind in an evaluation of the opinions of European writers is their personal character, capacity and mental outlook, which are the product of their Christian environment. Europeans can understand Hinduism and Buddhism easily, because there is much that is common between Christianity and these two religious systems. They are all based on a gloomy view of life, Hinduism and Buddhism on the fact of misery and Christianity on that of sin. All three exalt poverty and renunciation, place their highest good in flight from the world and are monastic in spirit. Islam, on the other hand, is a religion of active endeavour and manly vigour and takes a very hopeful and healthy view of life. Earthly life is the field of its activity, and in its betterment and progressive evolution lies its highest good. Being so diametrically opposed in its character and ideals to Christianity, Christian Europe finds it hard to understand Islam. Tagore and Omar Khayyam, children of decayed cultures and prophets of despair and surrender, have become household names in Europe, because their thought agrees with the spirit of despair and surrender and defeatism which is the soul of Christianity and with which alone Europe is conversant, while Iqbal who soars with the eagle and hunts with the hawk and rejoices over the rushing stream of hot red blood in his veins, a vigorous barbarian in the eye of those two prophets of decayed cultures, has failed to find any understanding in Europe. In Christianity, celibacy is the higher form of life. Islam denounces celibacy as immoral, prescribes marriage as a necessary instrument of moral discipline, and for this reason stands condemned as gross and earthly in the eyes of Christian Europe. The Muslim East protects its women from the vulgar gaze; Christian Europe rejoices at seeing her daughters dance nude on the stage and denounces the Musalman as a primitive savage. Sir William Muir, intelligent and a well-read scholar, held tenaciously to the superstitions of Christianity, believed in devils and spooks and spirits and had the cheek to sit in judgment over the world's most glorious teacher Muhammad!

بسوخت عقل ز حیرت که این چه پیرالمادی است.

"Reason burnt with amazement at the amazing folly." Prof. Vaswani leans upon Krehl who condemned Islam on his own misconceived notion of

the position of woman in Muslim society, and Krehl was born and bred in Germany where men undress women with their looks, where woman is frankly an instrument of male pleasure, where nudity, in person, pictures and statuary, flourishes in the name of art, where the heavy bottomed Frau, laden with parcels, is allowed to trail behind while her lord and master stalks proudly in front, where women pull barges like draught horses while their lords and masters loit in ease on the barges, where the daughter pulls the cart while the father, in prime of life, sits smoking on the cart, and where things are done which it is crime to speak of in this country. With very very rare exceptions men on the continent believe women to be no more than the slaves of their passions. Incest is common in those lands, including England. But the half-emasculated professors at the universities, unmindful of the beam in their own eyes, run off to look for moles in the eyes of the far-off Orient, whom they otherwise hate for reasons explained above.

European writers cannot, therefore, be accepted as dependable guides with regard to the teachings of Islam, not only because their opinions are vitiated by motives of hatred and enmity, but also because with the weakening and gradual effacement of the influences of Christianity, those opinions have themselves undergone much change, and the opinions held in the days of Noldeke, Krehl and Muir have already been abandoned and have yielded place to new views which are very often antagonistic to the old ones.

The right way to judge and measure the greatness of Muhammad (ﷺ) is not to lean on the opinions of this writer or that, but to look at the man Muhammad himself. He is not a myth or a doctrine like Krishna or Christ, about whom there should be any room for discussion or dispute. He is a hard fact of history. He stands in the full blaze of history, and to his immeasurable greatness bears testimony not this writer or that author but the history of mankind of thirteen centuries and more. He is a vital force in the history of mankind, which is as vital to-day as it ever was before. And this history shows that all the intellectual and cultural developments which have taken place during these centuries received their first impulse from the Founder of Islam and were vitalised by his spirit, that, in short, he is the father of what we call the Modern Age.

We shall examine Prof. Vaswani's article more closely in our next.

TO OUR READERS

The other day we appealed to our readers to kindly help us to increase the circulation of the *Truth*. A few of them have responded to our appeal, but the response on the whole is not encouraging. We request them respectfully but most urgently to kindly stir themselves a bit and extend us a helping hand. There are no "profits" attached to this venture, and we might tell them that the editor's work has been so far entirely honorary. But it is necessary that the paper should pay all its other expenses, which it is not doing at present. We do hope our friends will kindly take up the matter earnestly in hand and show their appreciation of the *Truth* in a practical manner.

PUNJAB POLITICS

(Continued from page 2)

Firstly, the Education Department. Muslim representation in the special posts is 11.1 percent against 11.1 percent of Hindus and 22.2 others, while the European element is 55.6 percent. In Punjab Educational Service, Men's Branch, Class 2, there are 111 posts. Muslim representation is only 36.2 as against the Hindu and Sikh representation of 57.1. In the Subordinate Educational Service, Anglo-Vernacular Section, which has a cadre of 988, Muslim representation is only 38.9 as against Hindu and Sikh representation of 60.1. What alarming figures! This is the department which has been for 11 out of the last 15 years under Muslim Ministers, and throughout the department Muslim representation is round about 40, while in the upper ranks it is round about 35.

Let us now turn to the second department under successive Muslim Ministers—Medical. Muslim representation amongst Civil Surgeons is 22 percent, Civil Assistant Surgeons 27 percent, and Sub Assistant Surgeons 22.8 percent. In the case of dispensers it is 32.9 percent, and in the total it is only 25 percent. Here again is a department which has been for 11 or 12 years under Muslim Ministers and it commands 25 percent representation for a majority community of 57 percent. What a wonderful justification for the minorities to raise the hue and cry that they have been raising during the last 15 years! In the Public Health Department the representation remains well below 40 percent, and this because it is in the charge of the Minister for Education.

Ministry of Local Self-Government

When we come to the Ministry of Local Self-Government the same tale is repeated as in the case of the Ministry of Agriculture, while in the Registration Department where Muslim representation is 44.2, every effort is made not to let it go up even to 50 percent, not to speak of 56 percent, and to raise the Hindu representation without touching the Sikh representation which stands at present at 32.7 percent. This is the department which, for a number of years, was also under Muslim Ministers.

Lies and Falsehoods

5. This completes the survey of the services of the Punjab Administration. What is the bird's eye-view of the situation? It is this: The departments which have been under the Muslim Ministers show very poor Muslim percentages. The departments which have been under non-Muslim Ministers show very high Hindu and Sikh percentages and very low Muslim percentages. One wonders in view of these facts—facts brought out by Government publications and brought out not once only, but once every year, and published every year since the last ten years—what have the successive Governments been doing in the matter? Nothing, except that they have been cowed down by the circulation of misrepresentations which, if rightly named, would be called lies. Instead of the Government issuing an authoritative statement to the effect that these allegations are absolutely unfounded and untrue and quoting chapter and verse from each department, in particular the departments of Muslim Ministers, they have been watching, no doubt impartially, the working of the reforms, the falsehoods finding general currency and taking no steps to mitigate the evil. Why had nothing been done by those who were in authority and in a position to know what the evil was?

Work of Muslim Ministers

It might be said that it is all very well to wax eloquent on the poor figures in the departments of

Muslim Ministers and try to make out that they have done no harm to Hindus and Sikhs during their time. But may be they have done a great deal of harm and raised tremendously the percentages which were very, very low in the departments when they took them over, and thus during the last 15 years have perpetrated innumerable acts of injustice and inequity to the detriment of Hindus and Sikhs. Well, there is logic behind this argument. The published consolidated statement which can be compared with that of January 1935 is one which was published on the 1st January 1927. There was one prior to it in 1926. There is no such statement before 1926. It appears that during the last 8 years comparing the figures of January 1927 with those of January 1935, the position has in no way improved and, indeed, in some cases, it has actually deteriorated.

Pusillanimous Governors

The fountain head of the so-called favouritism, H. E. the Governor of the Punjab, who is responsible for the recruitment to the executive branch of the Provincial Civil Service, has let the Muslim representation which was 44.5 in 1927 be 44.15 in 1934. What a signal proof of sympathy with loyal Muslims during the eight years of favouritism! Can one say that during this period brilliant Muslims were not forthcoming? Can it be said that in the Provincial Executive Service Muslim element is not head-and-shoulders above non-Muslim element? Have they not distinguished themselves in executive work, in settlement work, in every branch in which they have been tried? That they may do, but H. E. the Governor is bound to be influenced by the public press, and the public press, mainly Hindu and Sikh, raises a hue and cry and H. E. assured of the loyalty of the Muslims and the support of the Muslim Members of the Cabinet can well afford to appease the Hindus and Sikhs by giving them more nominations than they are entitled to and satisfies his Muslim friends with promises to materialise in the future.

In the Financial Commissioners' office in 1927, the Muslim representation stood at 42, and in honour of the Revenue Member being a Muslim since then up to 1935 the representation went down to 41. What an eloquent testimony to a Muslim Member pushing the Muslim representation so strongly! Similarly, in the Forest Department which is also under the Revenue Member, Muslim representation of 20 went down to 17.4. In the Irrigation Branch there is no improvement to speak of. Under the Ministry of Agriculture the percentage of Muslim Agricultural Assistants fell further. In the P. W. D., where Muslim representation was already poor, it fell still further. In the Education Department there was no rise to speak of. Therefore, a comparison of the statements of 1st January 1927 and 1935 establishes beyond a shadow of doubt, that during the period the advance has been very little. If there is advance in one branch there has been deterioration in the other and the net result is no advance.

What, then, one may ask, is the justification for all the agitation that has been carried on during the last 15 years? When men in authority make speeches they appeal to the Muslim community in the Punjab to realise their responsibility and win the confidence of the minority. They do not say how that confidence is to be won. Do they suggest that Muslims should forego their claim to representation in services? Do they really suggest that to satisfy the minorities the Muslims should submit to being depressed? It is astonishing how fictitious so successfully displace facts, that no one takes the trouble to look at facts and fictitious pass for facts.

Communalism in Local Self-Government

6. Next, it may be that Hindu-cum-Sikh agitation is not due to "Services" but to the injustice

done to them in Local Self Government. This department was under a Muslim Minister for five years, and after an interval of a year or so was again in charge of a Muslim Minister for three years and has since been under a Hindu Minister. In order to have a clear conception of the issues involved, it would be best first to state what the position was on the eve of the introduction of the Montagu reforms, what changes were introduced by the first Muslim Minister in charge of it, and whether those changes were as alleged by the Hindu and Sikh critics, intensely communal, poisoning the Local Self-Government with the virus of communalism, or on the other hand, were measures of reforms in accordance with the Liberal and the Congress programme.

Before the introduction of the Montagu reforms the local bodies in the Punjab were of two kinds: Firstly, the District Boards wherein the electorates were joint, but there were some District Boards which were entirely nominated and some which were largely nominated, and in all the official element was considerable, and to all intents and purposes the District Boards could scarcely be said to be self-government institutions. The second category of local bodies consisted of municipalities wherein franchise was high, the nominated element very considerable and the official element considerable. Each district had a District Board and the total number of the municipalities in the Punjab was about 110. There were also a few Notified Area Committees which were nominated bodies. In half the municipalities, joint-electorates obtained, while in the other half separate electorates prevailed. What was the condition of the Muslim representation in these bodies? Very poor and very unfair. In the District Boards, as a rule, constituencies were so framed that Muslim voters did not preponderate in as many constituencies as their voting strength would have justified. That is to say, there was gerrymandering in the formation of constituencies.

Gerrymandering in Municipalities

The position of the municipalities was even worse. In many cases where joint-electorates prevailed a large number of Muslim voters were locked up in one or two constituencies, while constituencies wherein Hindu voters predominated were small, i.e., had a smaller number of voters in them. To give an example. While in one constituency there were as many as 1,000 voters, in another there were less than 300, and it so happened that the constituency with less than 300 voters had a very large preponderance of Hindu voters, while the one with one thousand voters had 900 Muslim voters in it. Thus this gerrymandering resulted in municipalities with joint-electorates, in spite of the proportion of three Muslim voters to one Hindu voter, having a set of constituencies in half of which Hindu voters preponderated over the Muslim voters.

Again, the franchise was high and thus the proportion of Muslim voters to Hindu voters was definitely prejudicial to Muslim representation being anything like adequate. These evils cried loudly for reform. If the bureaucracy had attached any importance to Local Self-Government these evils could not have existed, but the bureaucracy believed in efficiency, in maintaining law and order, in dealing with manifestations of sedition, political offences, collection of land revenue and taxes, and such petty things as local self-government or education, for which there was not enough time. They could be attended to when there was time.

The Muslim Minister proceeded to carry out a liberal programme of reform. Firstly, he passed the Panchayat Act, in which and in the rules framed under it there is neither directly nor indirectly any tinge of communalism. This Act is of the same kind as the C. P. Panchayat Act, or the Madras Act, but simply because it was a measure which was likely to save the rural classes from the domination of the money-lender and the petty official, the urban Hindus and Sikhs violently opposed it. The bureaucracy was not very

helpful—a sort of beneficent neutrality—and even this, on account of the political situation of the time, and it was not till two or three years after the passing of the Act, that the Punjab Government agreed to give the measure a fair chance. It is believed to have done a great deal of good, but curiously enough, this was one of the first to fall a victim to the retrenchment zeal of the Government.

Then the Muslim Minister passed a Small Town Committees' Act. This again was solely a Local Self Government measure which was absolutely non-communal. The electorates are joint, the elected element is very large—over 80 percent, the nominated is very small, restricted on an average to one non-official nomination. The franchise is low and it can be very well said that these two measures, the Panchayat Act and the Small Town Committees' Act, have very considerably broadened the basis of Local Self-Government for rural and urban areas.

(To be continued)

PREPARE TO LEAVE HINDU FOLD

An open air meeting of the Depressed Classes of Allahabad was held under the auspices of the District Adi Hindu Depressed Classes Association on Thursday, March 12, 1935, at 14, South Road, Allahabad, with Chowdhry Madho Prasad Jaeswar in the chair. There was a gathering of more than 2,000. The chief speakers at the meeting were Rai Sahib Ch. Shyam Lal, B. Chhedi Lal Dhusiya, B. Hira Lal Balmiki and Mr. Chandrika Prasad Jigyasu. Mr. Baldeo Prasad Jaeswar, Secretary of the forthcoming session of the All-India Adi Hindu Depressed Classes Conference, which will be held at Lucknow in April next under the Presidentship of Dr. B. R. Ambedkar of Bombay, made a stirring speech on the Yeola resolution (Nasik) and exhorted the depressed classes to prepare themselves to leave the Hindu fold. He also gave a brief account of the so called All-India conference of the depressed classes held at Allahabad, convened at the instigation of caste-Hindu leaders and at the expense of the Hindu Mahasabha in the name of a few stray members of the community, who, it is understood, are afterwards engaged by them to make such nefarious propaganda against the real voice of the depressed classes.

Pt. Malaviya's Motives Exposed

Mr. Jaeswar also made clear the motive of the appeal of one crore rupees for Harijan uplift recently made by Pt. Madan Mohan Malaviya at Poona, recalling Panditji's last appeal of 25 lakhs issued at Bombay soon after the signing of the Poona Pact. He laid great stress on the point that the money so collected in the name of the depressed classes so far has been utilized in feeding the higher classes, and the anna out of the rupee spent towards the depressed classes has also been used with their own hands and in their own way so as to keep the depressed classes under subjugation for ever and not for freeing the depressed classes from the bondage of caste Hindu tyranny. The money which will be collected now is also meant to strengthen the fetters of bondage and not to give the depressed classes freedom from their age long slavery.

The following resolution was unanimously passed amidst shouts of "Doctor Ambedkar ki Jai":—

"This meeting emphatically protests against the move of those caste-Hindu leaders who are instigating such propaganda as was done at the so called Depressed Classes Conference at Allahabad during the Magh Mela and also against those depressed class members who have been misled and have been instrumental in trying to stifle the real voice of the community. The depressed classes are ready to follow the Yeola resolution (Nasik) and declare that Dr. Ambedkar is our true leader and we will stand by his advice and instructions as we are quite certain that the Hindu mentality could not undergo any radical change as far as the matter of the depressed classes is concerned."

مولانا عبدالماجد فریا باہمی مدظلہ العالی صاحب میں

آپ کا ذاتی اخبار
"سج" کے بجائے "صدق"

یکم مئی ۱۹۳۵ء سے ۲۷X۱۷ ۲۰ یونٹ سفید چمکے کاغذ پر ہر
مہینہ کی رقم۔ گیارہ اور اکیس کو شایع ہوتا ہے۔ ہم کو معلوم ہے کہ
وہ صاحب ذوق حضرات جو مولانا عبدالماجد صاحب فریا باہمی کے
طرز انشا کے عاشق ہیں اور آپ کے مخصوص دلنشین طرز مصاحبت
کے لئے آپ کے اخبار "سج" کے بند ہونے کے بعد سے بیگاب تھے اس
مژدہ کو صحیح معنوں میں مژدہ سمجھیں گے۔ لیکن چونکہ ہمارے
پاس اخبار "سج" کے خریداروں کی مکمل فہرست موجود نہیں ہے۔
اس وجہ سے ہم فرداً فرداً خریداران "سج" کو نمونہ نہ روانہ کرسکتے۔
لہذا شائقین حضرات ایسا ایذا چندہ قیمتی چار روپیہ حلد از جلد

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"صدق" ہر اخبار سے "سج" سے بڑھا ہوا ہے معلوم حیثیت
سے مضامین قرائی کا اضافہ۔

سالانہ چندہ ۴ (چار) روپیہ

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MUHAMMAD THE PROPHET

AN ESSAY

by

F. K. KHAN DURRANI, B. A.

WITH A FOREWORD BY

ALLAMA ABDULLAH YUSUF ALI, C.B.E., M.A., LL.M., F.R.S.L., I.C.S. Retd.

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Punjab Politics

II

Now as to the reforms. In the then existing legislation relating to District Boards and Municipalities amending bills were introduced and passed. In both these institutions the elected element was increased, the official element very much reduced, and in actual planning of constituencies one uniform principle was observed. The District Boards continued to retain their joint electorates, and the municipalities which had separate electorates continued to retain them, and the municipalities which had joint electorates continued to retain their joint-electorates.

This is the whole story of the Local Self-Government under the first few years of the reformed Government. One is astonished at the hue and cry raised against communalism having been introduced into it. It is astonishing how absolutely unfounded allegations can, in these days of press propaganda, gain currency and credence, and how fictions displace facts. A fair-minded person, when presented with these facts, looks suspicious and asks why, if these were the facts, they were not brought out. Why were fictions allowed to displace these facts? When he is told that these facts were brought out year after year in annual administration reports of the Department of Local Self-Government, that annual reviews were issued, that all these matters formed the subject-matter of interpellations in the Legislative Council and answers were given and published, he is then a bit confused, as he is unwilling to recognise the powers of the press for mischief.

To sum up, in the matter of Local Self-Government during the reformed period, nothing has been done which could in any way be called communal. In fact, the Liberal or Congress programme of reform has been carried out in the spirit in which the Liberals and the Congress people had conceived it, and in actual administration glaring evils and injustices have been put right with the result that some non-Muslims were displaced by Muslims; but the percentage cannot be more than 10, for even now the non-official Muslim representation in the local bodies is not in excess of 50 percent.

Grants of Land and Jagirs

7. Thirdly, the question of grants and honours. Grants cover grants of colony lands and jagirs. As to colony lands, they need not detain us even for a few minutes in view of the economic conditions prevailing since the last 8 years. Irrespective of this phase of the problem, the grants to Muslims were not in excess of those to non-Muslims. As regards jagirs, again, till 1927 the grant of jagirs to Muslims was

definitely much less than the grant to non-Muslims and some very peculiar reasons were adduced in support of it. Since 1927 the grants to Muslims and others have been half and half. There again no unfairness can be pointed out.

Titles

8. Some people are inclined to attach some importance to honours, while others take a more democratic view and attach no importance whatsoever to them. Without discussing the respective merits of these views, it will be enough here to say that even in this matter, Muslim representation is considerably below 50 percent.

9. Let the position now be summed up. The Muslim representation in services in the higher ranks is less than one-third, in the middle ranks round about 40 percent, and in the lowest ranks well below 50 percent, except in the case of head constables and head warders and mukaddams, that as against Muslims' preponderance in these three lowest grade posts in the list, the non-Muslim preponderance amongst Patwaries, signallers, artificers, sub overseers, clerks, more than counterbalances this excess, and, on the whole, it can be said that in the administration the Muslim representation is much less than 50 percent and scarcely in excess of 40 percent and that Hindu and Sikh representation instead of being slightly above 40 percent has, if anything, gone above 60 percent. As to Local Self-Government the Muslim representation is below 50 percent. As to grants it is again below 50 percent.

How Muslims were Suppressed

Is it then that during the last 15 years political position in the Punjab has remained what it was before the introduction of reforms? The reply to this question is definitely in the negative. Under the purely bureaucratic Government the non-Muslim communities dominated the situation and virtually ruled the province in the name of the bureaucracy, and the bureaucracy were over and over again approached by the Muslims for justice and invariably repulsed with the cold insulting reply: "We are holding the balance even; you are backward; nothing can be done for you; we are trying to educate you." And provisional, conditional, problematic promises of half a dozen scholarships of the value of Rs. 5 per mensem, tenable in backward districts for Muslims in penurious conditions were held out. Even these promises seldom materialised because the clerks in the Finance Department assured the Finance Secretary that the condition of the provincial finances was so poor that such a heavy burden

—Rs. 360 per annum for a number of years—would not be justified and public interest demanded that such precedent be not created and weakness not shown. The head of the Province had to announce this unpalatable decision in a friendly and sympathetic speech in answer to the most flattering and loyal address and the chapter of that particular effort was closed.

The result was inevitable. The rising generation of Punjab Muslims could not tolerate this treatment any longer and political feelings ran high and common interest of all communities brought about a union, defying all distinction of religion and race. The result was a common programme of reform in principle as well as in detail. The bureaucracy would not believe it. The Muslim aristocracy assured the bureaucracy that this was fiction, and 1919 followed.

This, however, does not mean that the position of Muslims in the Punjab in 1935 is no better than it was in 1920. There is a world of difference. It is true that in the services their representation has not appreciably improved. It is also true that their representation, though slightly better in Local Self Government than it was before the reforms, is not so much more than it was before as to make all the difference that there is between the Muslim position before the reforms and the Muslim position now.

"Kicked all around"

What then is the change, and what is it due to? There is a change. Before the reforms Muslim position was one of servility all round. Servile to bureaucracy and servile to their neighbours, without hope, going about begging and being kicked all round. Whatever was given to them was believed to be by way of charity. The Montagu-Chelmsford reforms revolutionized the position. The vote gave them an appreciation of their power, their strength. In fact it restored to them their self respect. After the reforms what they wanted was, not charity but their rights. What they wanted was not favour, but recognition, however tardy, of overdue claims. The legislature, and the good luck of acting together in the legislature, enabled them to see that all was not yet lost; that under certain circumstances it was possible to live respectably, claiming and obtaining respect from others, whether bureaucracy or other communities, and at the same time being ready to show respect to others. The creation of new Local Self Government institutions promoted this feeling of self respect, this feeling of existing in their own right and not being at the mercy of someone else responsible for the development of an atmosphere wherein servility finds no place. The sister communities unfortunately took up the attitude, "upstarts, servile creatures of yesterday posing as mighty people." The bureaucracy put up with this changed mentality and did not show resentment for obvious reasons. It was finding the sister communities quite a nuisance, and the incidents of 1919 onwards were such as to make it welcome the Muslims. Thus the fiction grew of Government's favouritism of Muslims. For some time indications are not wanting that the whole position is being reviewed to see to what extent policies initiated in early twenties need revision.

Rural Awakening

This, however, is not the end of the story. Muslims and the rural Hindus of Ambala Division and Kangra district were starved under bureaucratic rule, like weak units all over the world. Under the reforms the policy of helping the backward people and the backward areas came as a God-send to them all. In matters of education, primary education was brought to the very doors of the rural people. Secondary education developed rapidly and rural Punjab had an educational awakening the like of which had not happened in the history of the Punjab before, and in

no province has such far-reaching and rapid progress been witnessed even under the reforms. Primary education, secondary education, intermediate education, all developed to such an extent that the country yielded a big harvest of educated rural people. They found their way to various berths in the Government departments which used to be occupied by their friends of the urban areas who had command of better facilities and, therefore, naturally had better prospects. Thus grew the fiction of Government favouritism of the rural areas in order to spite the urban people. This has no more foundation in fact than the allegation of Muslim favouritism.

Again, with local self-government becoming much more a reality than it used to be before the reforms, extension of medical relief in rural areas, expansion of veterinary relief throughout the country, development of agricultural facilities, development of co-operative enterprises, all these things breathed a new life into the rural Punjab wherein Muslims predominated. This gave them a position and status in the country which no agitation of the urbanites can take away. In fact that agitation can make the rural people hostile to the urban people, and those who have the welfare of the province in mind, it is their business to compose matters and to make the urban classes realise that as long as their legitimate share in the administration is not threatened (meaning in proportion to their population in view of the general spread of education in rural areas), it is unwise to hope to cow down the rural classes by sheer press agitation. It should be remembered that press agitation is a game at which others can also play, and if the rural classes have recourse to press agitation and the feeling of hostility to the urbanites spreads in rural areas, the best interests of both will suffer.

Hindu Hue and Cry

Though the Muslims and the rural classes in general have started upon a new phase of life, yet during the period of the Montagu-Chelmsford reforms bureaucracy continued to rule, and the political position has been such that the Ministry has been a ready scapegoat for all that happened. It was either the Muslim Minister or the Hindu Minister or the Sikh who did it, but as a matter of fact, no one could have done anything which was in any way unpalatable to the Governor. Thus a tension between the communities arose due to the hue and cry raised by individuals approaching the non-Muslim press and the latter took up the hue and cry without sifting the matter or entering into friendly talk with the Muslims to understand the situation. Personal considerations predominated as in all countries. Political considerations in 1921 demanded that a Hindu who had the confidence of the politically-minded Hindu Punjab should be the first Hindu Minister and other aspirants to that office made a personal grievance of it, and pursued their personal grudge, to the prejudice of provincial interests. Such is the sad story of the genesis of ill-will between the communities in the Punjab.

Communal Aspirations and their Rational Adjustment

10. What do the various communities declare their programmes to be, and what, as a matter of fact, are their ambitions and aspirations? A clear and frank appreciation of this is essential so that an attempt may be made to suggest how the three communities can arrive at a common programme of action.

Muslims feel that they are 57 percent in the Punjab. Their voting strength under the reforms is likely to be not much below 50 percent. They have brains, they have physique, they are virile, they have faith in their future. There are not

(See page 6)

The Truth

MONDAY, MARCH 30, 1936

A HINDU ATTACKS ISLAM

II

Islam is a mighty principle. It is so rational, so exalted and yet so simple and straight that blockheads, perverts, the base and the superstitious can never understand it. And when to baseness, superstition, perversity and blockheadedness is added dishonesty, the case becomes hopeless.

Such is the case with this Hindu critic of Islam, Prof. M H Vaswani. He is extremely ignorant. In his religious and moral conceptions he belongs to the Middle Ages. Intellectually he is incapable of understanding the institutions of Islam. He lies profusely and he is dishonest.

A DISHONEST CRITIC

It should be a sufficient proof of Prof. Vaswani's dishonesty that he bases his whole dreadful thesis on one single book, a traveller's tale by an Englishman who writes about Persian women whom, considering the conditions of erstwhile Persia, he could never have seen in their home life. The European woman has no handicaps of *purdah*; yet the most dreadful notions prevail about her in the East, because the East does not understand her ways. What then can a European know of the Eastern woman's life when he does not understand Eastern ways and never has an opportunity to see and study the Eastern woman in her true setting, the home? It was Prof. Vaswani's moral duty to inquire further and not place his entire dependence on one single author. Islam is not an obscure religion and literature on its history and teachings is abundant. He owed it to his ninety million fellow citizens to make himself sure of his premises before starting to abuse them. In any case, a man who rushes to the press with such meagre information on such an important subject cannot be called an honest man.

Prof. Vaswani quotes the following passage from *The New Woman* of Kasim Amin Bey of Cairo: "She is the object of his sensual pleasures, a toy as it were with which he plays, whenever and however he pleases. Knowledge is his, ignorance is hers. The firmament and light are his, darkness and the dungeon are hers. His it is to command, hers is blindly to obey. His is everything that is, and she is an insignificant part of that everything."

This description, even worse than this, applied to every Hindu female and every Hindu household without exception fifty years ago with the fullest sanction of Hindu religion and the Hindu sacred law. It applies even to-day to every Hindu female and every Hindu household that still remains Hindu, the exceptions being those rare ones who have abandoned Hinduism in their actual daily life and have become Europeanized in their manner of living. For in Hinduism, under the most direct prescriptions of the Hindu law, woman is but a shadow of her husband without any individuality of her own. Hindu law and Hindu religion do not recognize woman to be an individual at all. This is not a subject, however, which we would stress here. We shall deal

with this subject in a separate article on the position of woman in Hindu law and the Hindu religion. Here we want only to point out that this quotation from the Egyptian author is a piece of most despicable dishonesty on the part of Prof. Vaswani (or the man, Rice, from whom he quotes).

Kasim Amin Bey writes for the reform of social and domestic conditions in his own country. In his advocacy of the reforms he appeals to the letter and spirit of the teachings of Islam and denounces the conditions which have retarded the progress of Muslim women as being repugnant to the genius of the Arab race and Islam. Those conditions were a disease which entered Muslim society from the degenerate Greco-Roman world through Byzantium and from the degenerate pre-Islamic Persia (We might point out here in parenthesis that the backwardness of the Muslim woman in India, as indeed every other social evil from which the Muslims of India suffer, is due to their Hindu antecedents, and no improvement can take place among them until they wash themselves clean of their Hindu antecedents and re-form their ways in accordance with the teachings of Islam). Now Prof. Vaswani's dishonesty consists in this that he quotes the passage as a statement of Islamic teaching, whereas the original author describes therein conditions which he denounces as anti-Islamic and which he seeks to reform through Islam!

He quotes some proverbs from Rice which he says are "based on traditions associated with Muhammad and current in many Muslim lands." The proverbs are: "Women are the whips of Satan"; "Trust neither a king nor a horse nor a woman"; "Obedience to woman will have to be repented of"; "What has a woman to do with the councils of a nation?" These and worse proverbs may be found current in any nation, and Hindu India specializes in them. The first of the above-quoted proverbs comes from the Fathers of the Christian Church and is anti-Islamic. The others are the common property of all nations and have nothing to do with Islam. Prof. Vaswani's dishonesty consists in this that he associates them with our Holy Prophet, and his folly in this that he does not see the wisdom underlying these proverbs. Popular proverbs are never meant to be comprehensive statements of philosophy. That would destroy their brevity and it is brevity that gives them spice. Every proverb contains just one grain of wisdom and no more, and it is Prof. Vaswani's (or Rice's, whom he faithfully follows) own misfortune that he cannot see that grain. The first of the above proverbs comes from the embittered ascetic soul of the Christian monk and is really inhuman. The second points to a certain quality common to despotic kings, horses and women, namely, their likeliness to do harm out of all proportion with the cause, from suspicion and misunderstanding, and with a suddenness which even a horse would later repent if he knew how to. The man who is "obedient" to his wife is a most despicable creature. "The man's happiness is, 'I will'; the woman's happiness is, 'He will.' Even now hath the world become perfect,—thus saith every woman when she with all her heart obeyeth." But perhaps Prof. Vaswani, being a Hindu, cannot see the point. Admission of women to the councils of nations is a phenomenon of very recent growth and is yet in an experimental stage. A couple of centuries will demonstrate the wisdom or folly of it. But Islam lays no disability on woman in this behalf, for according to the law of Islam woman may take part in the administration of the state.

PROF. VASWANI'S LIES

Prof. Vaswani quotes Sir William Muir secondhand as follows : " The position fixed by Muhammad for woman is that of an inferior creature, destined only for the service of her lord, liable to be cast off without the assignment of any reason, and without the notice of a single hour. While her husband possesses the power of divorce, absolute, unquestioned, no privilege of a corresponding nature has been reserved for the wife. She hangs on, unwilling, neglected or superseded, the perpetual slave of her lord, if such be his will."

Behold the number of lies brought together in this brief paragraph ! As to inferiority, the Holy Quran says : " Women have rights against men as men have against them" (II, 228). Regarding the notice of a single hour, divorce cannot take place inside of three menstrual periods (II 228). As to the woman's corresponding privilege, woman is entitled under Muslim law to claim divorce and the Quran permits it (II, 229). As woman has equal right of divorce, the suggestion that she hangs on as the unwilling slave of her lord is a lie so far as it concerns Islam. It is certainly true of the Hindu woman who has no right of divorce and must hang on as the unwilling slave of her lord, and it is the crushing burden of this unwilling slavery that is driving the modern articulate Hindu woman to demand the right of divorce in the provincial and all-India Hindu women's conferences year after year. Woman is destined only for the service of her lord in every religion that has survived the death-dealing hand of time, and only an evil-minded man will make it out as a reproach against Islam which is the only one among the ancient or modern religions that has defined her rights and given her an honoured place in society. A husband divorces his wife only for weighty and cogent reasons, and under the law of Islam he is not required to publish his reasons. Even when divorce is sought in a court of law, the judge cannot hold an inquiry into the causes which move the parties to seek separation. He appoints conciliators from among the near relations of the parties, and on their failure to effect conciliation he pronounces the divorce. The relations of a wife and husband are sacred and personal. They are not the concern of the public. In Christian countries of the West divorce court proceedings supply a large fund of thrills and sensations, and the most intimate concerns of men and women are broadcast through the press to the scandal of all decent men and women, but to the great edification of men like Sir William Muir and his Hindu echo Prof. Vaswani, who denounce Islam as backward because it makes no provision for the publication of the details of the private lives of its men and women. Thus does fanaticism work ; it distorts the view and make the decent look indecent and the right wrong.

Prof. Vaswani says Islam encourages divorce. If that were so, no family would ever be formed among the Muslims. The Holy Law-giver of Islam says : " Of all the permitted things divorce is the most hateful." In this imperfect world, to maintain the moral health of society divorce is necessary. But to prevent men and women from making frivolous use of it, Islam has laid certain obligations upon them, and a perusal of the law of divorce laid down in the second chapter of the Holy Quran shows what amazing solicitude and anxiety for the protection of womanhood Islam has shown.

But to continue with the lies of Prof. Vaswani. He writes : " Prophet Muhammad keenly interested himself in the liberation of slaves, but the slaves he wanted to set free were to be male slaves, never female. Islam does not give any encouragement to the education of girls. It is not considered good for women to go to mosques, and even at home unless and until their heads are covered, their prayers will not be heard. The age when boys should begin fasting is fifteen, but in the case of girls it is twelve."

The writer goes on in this style right to the end of his article and the reader will realize how difficult it must be to argue with a shameless liar like him. In the manumission of slaves Islam makes no distinction between male and female. Neither in the Quran nor in the Hadis will you find any such distinction. On the contrary, you will find that female slaves, by virtue of their sex, have a chance of attaining freedom denied to males. A female slave, on becoming a mother, becomes free forthwith, and the Holy Prophet says, the man who educates his female slave, sets her free and marries her will go to heaven. In the matter of education also no difference is made between boys and girls, and the Holy Prophet says, " Acquisition of knowledge is incumbent on every Muslim male and female." Women are permitted to go to mosques and do to this day. If the Law-giver disapproved of their going to mosques, he had only to say the word and the Muslims would have obeyed him. On the contrary, he expressly commanded that women should not be prevented from going to mosques. As to the covering of heads, the injunction is very wholesome, because decency is a much more primary desideratum in a man or a woman than prayer which can have little profit for a person who does not observe the common rules of decency. And a Muslim's idea of decency is not the same as that of a Sind Hindu who lets his grown-up daughters roam about without a scarf. The present writer is not aware of any provision of the law, which requires that boys should begin fasting at fifteen and the girls at twelve. If there is any such provision, it must be based on the consideration that girls mature earlier than boys all over the world.

Next follows the amazing lie that the Prophet's grandson (which was it ?) married and divorced about one hundred women ! Next we read, " He (the husband) is to do exactly contrary to what she (the wife) says and is never to call her by her name. She is to be called as so-and-so's wife or mother. She must be 'purdah-nashen', especially after marriage. She is to be given away in marriage without her consent or consultation. She is not to protest even if she is made the wife of a person with several wives or concubines. If she fails to produce a son after marriage, she can be divorced. She can be divorced when she ceases to please or attract (physically) her husband, but if she seeks divorce she has to lose her dowry. When the husband and wife go out together, the wife is not to walk in advance of, nor even in line with, the husband ; she must be behind, at a respectful distance."

These are lies which can come only from deep malice and evil-mindedness. These allegations are true of Hinduism and Hindu society rather than of any other faith. The contrariness and perversity of the female nature is a piece of "Aryan wisdom," Indian and Persian, and is opposed to the letter and

spirit of Islam Hindu husbands and wives never call each other by name.

The Hindu woman's purdah begins after marriage and is observed before members of the family, including the husband, rather than before outsiders, the idea which is deep-seated in the Hindu mind being that marital relationship is a shame and not an honour. Marriage in Islam is a contract and its essence lies in offer and acceptance, and a marriage performed without the consent of the bride or the bridegroom is null and void. And woman in Islam has every right to protest against or refuse to enter a marriage contract which is distasteful to her and can insist upon special conditions to safeguard her interests, even to the extent of depriving the husband of the right of contracting a second marriage. This is a very primary principle of Islamic law, of which this Hindu "Professor" seems to be entirely ignorant. His allegations apply more correctly to Hinduism, because in Hinduism marriage is a sacrament and not a contract. A Hindu woman cannot contract a marriage by herself. She is given away in marriage by her father or elder brother or other male relative. Her consent is never asked and is not required by law, and the marriage is complete with the seventh circuit of the sacred fire, even if the circuits are made against her will and under duress. And being a sacrament, the marriage can never be dissolved.

The birth of a son is not necessary to the salvation of the individual in Islam as it is in Hinduism and has therefore no connection with the question of divorce. The idea of physical attraction is a way of abuse which can be levelled against any race or nation, because it is just as false as it is true. But it is certainly true of the Hindus who even in tottering old age marry virgins—a Hindu can marry only a virgin—and the virgins chosen are generally ten or twelve years old. Leaving the question of dowry and divorce for a later stage, we might remark here that the idea of women trailing behind their lords and masters is purely Aryan. The present writer has travelled in many lands, but has seen women trailing behind their husbands only in two, Germany and India, and both are 'Aryan' lands. Even the modern educated and semi-Europeanized Hindu, dressed in European clothes and a European hat, lets his wife trail yards behind and on crowded railway platforms cares for his own comfort and enters the compartment first, leaving the poor wife to fend for herself as best she can. No Musalman of even the lowest status will be so base and ungallant. Gallantry is natural to the brave and hot-blooded people. A race of cold-blooded shopkeepers can have no idea of it. In any case, this is another lie of Prof. Vaswani.

The writer says Islam encourages polygamy, temporary marriages and concubinage. The fact, however, is that Islam was the first religion in the whole history of mankind to put a restriction on the number of wives one could marry and laid down conditions which make monogamy the rule. Temporary marriages are forbidden in Islam. They are legal among Shias due to other causes. Concubinage was a temporary sufferance of a long established custom and was intended to be ultimately suppressed.

The writer goes on to say that "the prophet married, and gave away in marriage, child-wives." There was only one maiden the Prophet ever married, and she was above twelve and not six years

of age as the writer supposes. There is no instance on record of his giving away child-wives in marriage. Child-marriages are a peculiarly Hindu institution, unknown to the rest of humanity.

And here the writer breaks forth into a mighty exhibition of his folly and ignorance and writes: "With plurality of wives and easy divorce, concubinage and child marriages it is easy to understand the state of mind of the wives living under the same roof. One wife is sure to be the greatest favourite of the husband and cases are on record when other wives subject her to slow poisoning. Not infrequently when the husband takes another wife on whom he lavishes his best caresses, the first wife considering herself as dethroned from her husband's affections, puts an end to her life. Jealousy is always a green-eyed monster and it is this jealousy that is responsible for the use of various charms and talismans which are supposed to make a barren wife fertile and an ugly wife more attractive in the eyes of her husband."

This is truer of Hindu India than of any other part of the earth and the motive of almost every classical Sanskrit drama from the Ramayana downward is the jealousy of co-wives. Charms, black magic and slow-poisoning (called "cold burning" in the idiom of the Hindu domestic vocabulary) are very developed arts in this country and there is a whole Veda devoted to magic and magical incantations. As to the state of mind of women living in Muslim homes, their health, physical and mental, has always been; and is better than that of Hindu women, morally and intellectually Muslim women have always been and are superior to Hindu women, and Muslim nations, each in one single century, have produced a larger number of great women than the Hindu race has done in its whole history of four thousand years. This is the true test of the soundness or otherwise of the institutions of a religion and not the seductive logic of its avowed enemies.

We shall conclude this discussion in our next.

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PUNJAB POLITICS

(Continued from page 2)

very many large landowners in the community and the moneyed people are few. Both these shortcomings are a blessing for the true progress and advance of the community. They feel that they have been kept out of their dues too long. They are a majority only in name, not in voting strength, not in Local Self Government, not in services. It is true that a civilized Government should not let a minority be depressed, but what about the Government which allows a majority to be depressed? And has not in the Punjab the Muslim majority been allowed to be depressed? And have not the bureaucratic efforts at helping the Muslims extending over a generation been a failure because the efforts were neither well conceived nor well made?

The reforms have indicated the line of advance and the Muslims feel that they should recover their legitimate position. What is their legitimate position, pray, is the question which the sister communities and the British Government well may ask. The Muslim community's reply is: a majority should not do anything to depress the minority, should not deny the minority a position to which their numbers entitled them simply because they are a minority and, therefore, not in power. But it does not mean that a minority should be placed in power and in authority over the majority and the positions reversed. The Muslims feel that they belong to the Punjab: they mean to stick to it, and they do not mean to submit to being depressed any longer. There is a very large section of Muslims who do not like the idea of friction and trouble and would be willing to bring this horrible situation to an end, and by agreement settle with non-Muslim communities on the basis of 51:49, thus foregoing for the time being 6 percent of their heritage. But, remember, this is the view of the moderate Muslim—Muslims of yesterday or perhaps of to-day—but the far-seeing men are already apprehensive that the Muslims of tomorrow may be unwilling to concede the 6 percent. They may well ask: Why? and it will not be easy to give them a satisfactory reply. After all, the 25 percent rule made by the Government of India for Central subjects as approved by the Secretary of State does not give the Muslim minority in India even a fraction of one per cent. in excess of their population basis.

However, this is not the place for entering upon a controversy on this point. Punjab Muslims stand for the Punjab and they mean to discharge their duties and obligations towards the good of the province. They desire to be at peace with all fellow-Punjabis. They have no desire to add to their numbers by pursuing a policy of either amalgamating the N.-W. F. P. or even Sind. They do not want to dominate the situation. They know perfectly well that as long as a single Britisher is in India, the idea of an Indian community dominating the situation in a province like the Punjab is moonshine and nonsense. They have no illusions on the subject. It is for the sister communities to decide whether they will let the Muslims have their legitimate share in the "shamilat" of the province or whether they will try to do them out of it and thus cause friction and trouble.

The Hindu Position

As to Hindus they see the situation right enough. They are less than 30 percent in the Punjab. They have hitherto dominated the position. Till recently

the Sikhs did not exist. They had been absorbed by the Hindus. It is only since recently that the Sikh separatist movement started, and though religiously the Sikhs have proclaimed their independence, politically they are tied to the apron strings of the Hindu politicians. The problem before them is, how to continue to dominate the situation, how to have the benefit of reforms for their Hindu brethren in other provinces, and yet keep the Muslims in the Punjab out of the position which under the reforms is their due? They know they have no case and, therefore, they intentionally confuse the issues and create a good deal of noise and trouble, and instead of arguing, shout and shriek and do all sorts of things which are intended to conceal the real issues.

So far as one can extricate an argument on their side, it is this: all offices in public service including clerkships and patwarships and constabulary should be recruited on the basis of a competitive examination irrespective of religion or backwardness. Similarly, for admission to educational institutions their contention seems to be that admissions should be by competitive examination. As to money-lending, etc., their position seems to be that there should be no restrictive legislation and that all should be left to free competition. They seem to hold that no protection should be given to anybody and that in the struggle for life the weak may be eliminated and the backward dropped off.

It should be remembered that in the Punjab the Hindu solidarity is entirely due to their working up the Hindu feeling against the Muslim community. If they desisted from doing that, the Hindu society is bound to be split up in small factions. The Arya Samajists lead the reform movement and have made good progress in the province through their beneficent activities, in particular in matters educational. Yet there is a fairly strong orthodox section which consider Arya Samajists no better than Muslims, in fact worse. Again, the cleavage between the meat-eaters and vegetarians is by no means nominal. It is true that the number of the depressed is not very large in the Punjab, but still they are not nonexistent.

Again, the urban Hindu has dominated the situation till recently and the rural Hindu like the Muslim has only lately become conscious of his rights, and refuses to be ignored, or worse, bled any longer. The rural Hindu of the Ambala division is poor and miserable, like the Muslim of the "Pindi" for scarcity of water and unproductive land, the Hindu of Ambala and the Muslim of "Pindi" divisions has been compensated by robust physique, meant to extract a badly needed pittance from lands most unwilling to yield anything. Is it likely that these classes will allow the professional classes or the moneyed class to maintain their present exalted position by inflaming religious passions of the masses and to continue to suck their blood? The poor of the Punjab have to be fed and the classes better look out and be reasonable.

Let bureaucracy also take note of the fact that the Conservative Government is not eternal and that their lord and master may, not in the very remote future, be a Labourite, perhaps a Socialist. Why worry about designations? Humanity's claim must be honoured and when that claim is seriously pressed by the masses, the petty political and official intrigues are swept clean off their feet. So, in the case of the Hindus, the opposition comes from Urban Hindus of professional and moneyed classes,

while the have-nots of the Hindu community whose number is very large in the Ambala division and parts of Jullundur division are bound to make common cause with the have-nots of the Muslims, all being brethren in adversity.

The Sikh Position

The position of the Sikhs is most anomalous. These good people have no regard for anything except their own wish supported by their own will. Reason? Bah! What is in reason! Who cares for it? Law! We never made it? We are law unto ourselves. When you tell them, "What nonsense, you are only 12 to 13 percent," they tell you, "We were not even 12 percent, when we ruled over the Punjab." What happened then, why can't it happen now? They conveniently forget that the emergence of John Bull sounded the death knell of their sovereignty. They, however, feel satisfied that they know the trick of putting the fear of God into the mind of John Bull better than any other community. They may be very small in number, but they are the only community in India, who have won against the British Government and established the position of domination which commands the respect as well as fear of others and makes the Government give in. In case of conflict the Government give in and they are always careful indeed that there may be no conflict. This is very largely true.

Sikh Terrorists

The Sikhs started an anti-Government movement in the first decade of the century and brought the virus of sedition and terrorism from Canada and ever since, they claim to hold the foremost position in that phase of Indian activity. Their contributions to terrorism are claimed to be of the highest. Bhagat Singh's name is a household word all over India. Akalis, Babar Akalis have won regard in that line and if by any chance the terrorists secure success and establish a Government in India, that Government is bound to include a strong Sikh element.

Then in nationalist anti-British activities the contribution of Sikhs has been very great. In all left-wing gatherings the Sikhs have been proclaimed and recognised as the sword-arm of the Congress. They have claimed that they brought about the downfall of the Mughals, and India looks to them to bring about the downfall of the successors of Mughals. It is these sentiments which have permeated the Sikh mind with extremist politics and have rendered the position of the moderate-minded Sikhs entirely hopeless.

The Punjab Government made a most useful contribution to the development of this mentality by helping the passing of the Sikh Gurdwara Act in 1925. The Sikhs enjoy adult suffrage. It has resulted in displacing all the Mahants, Sardars and Jagirdars and the proletariat of the Sikhs have come into their own. It may be that the Gurdwaras are not what they used to be; it may be that religiously and morally there is no improvement to be noticed, but what is important is that the political centre of gravity has definitely shifted from the classes to the masses amongst the Sikhs. The Sikhs had a very clear and definite programme of political work. Firstly, down with the Mahants. They are outsiders, Hindus and non-Sikhs. They may have rights, but then the Sikhs invested them with those rights and it is up to the Sikhs to divest them of those rights. True, the law supports them. Well, then, we must change the law. The law was changed; the Mahants

were divested of their rights and the proletariat were invested with them. In the process as a second item of the programme the Sardars and Jagirdars realised that the Khalsa is out of hand, they had better keep away from it. Why, even the independent rulers of the Sikh States quaked in their shoes so far as the Akali Sikhs were concerned.

The Sikh Claims

What do they claim in the Punjab? Firstly, they are the predecessors in-interest of the British Government and thus entitled to preferential position. Secondly, they ought to have at least one-third share in the administration of the Punjab and as friends and patrons of Hindus it is their business to see that another one-third is guaranteed to the Hindus; they will concede the remaining third to the Muslims provided that one-third is given to those Muslims who are selected by them. It is no use trying to argue with them. This is their position and to this position they tenaciously adhere. They feel that they have defeated the British Government and they have overawed it. They further feel that in the case of Hindus they hadn't even to fight. In the case of Gurdwaras they mercilessly dealt with the Udasis and other Hindus who had anything to do with Gurdwaras and Dharamsalas. They dug up the "marhies" (graves) of Mahants in the graveyards attached to Gurdwaras, they beat Mahmood Ghaznavi hollow in the matter of breaking idols which they said polluted their Gurdwaras, and the Hindus groaned, but dared not protest; and if they did protest, they were told to mind their own business, and they promptly submitted, and supported the Khalsa. What greater moral and political victory could have been achieved with so little bloodshed?

Now having the support of the Hindus and having already impressed the British Government with their prowess in all conflicts, they want to consolidate their position and proceed to prevent the Muslims from claiming their rights. This is the position of the leading men amongst the Sikhs,—men who are in touch with currents of political thoughts of all sorts in the country, men who want the position of prominence in all advanced political institutions.

How long will they retain the implicit obedience of the masses? It is true that up till now they have been able to show to their followers that their turbulence, their unreasonableness, their defiance of law and Government have done the community no harm—on the other hand, they have secured advantages at the hands of Government which in all probability would not have been forthcoming but for this militant attitude. Yet the masses are now better educated than they were 15 years ago, and the masses are not the middle classes. The Sikh masses want bread like the Hindu and Muslim rural masses. Glory is all very well, but without bread it cannot keep one going for any length of time. Therefore, it is not unreasonable to expect that the leadership will in course of time pass into the hands of those who care more for the welfare of the Sikh masses than for the vain-glorious drumbeating which distinguishes the militant Sikh leaders.

(To be Continued)

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MUHAMMAD THE PROPHET

AN ESSAY

by

F. K. KHAN DURRANI, B. A.

WITH A FOREWORD BY

ALLAMA ABDULLAH YUSUF ALI, C.B.E., M.A., LL.M., F.R.S.L., I.C.S. Retd.

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Punjab Politics

III

Religious Cloak of Political Ambitions

11. There are some very interesting features in the recent developments of various movements in the Punjab. Take the case of Arya Samaj. It started in the eighties with the object of reforming Hinduism, was definitely against idol worship, preached unitarianism and rationalism and thus was much closer to Islam than orthodox Hinduism, and yet it is the Arya Samaj section of Punjab Hindus which has been waging communal war in the Punjab. Why? Because it is the section which is for aggressive sectarianism, revivalism and, therefore, anti-non-Hinduism, and within this anti-range come both the Muslim and the Britisher. The religious side is in the background. It is the political side which is dominating the movement and hence the conflict with the Muslim community. On the other hand, orthodox Hindus are religiously much farther from Islam than the Arya Samajists, but up till now they have not been aggressive in the domain of religion and, therefore, chronic conflict with the Muslims has not been their characteristic feature.

Again, take the Sikhs. Sikhism was a revolt against corrupt Hinduism of the 16th century. One has only to read the contributions of Guru Baba Nanak in the Gauth Sahib to see how near his teachings were to Islam, and yet Sikhism of to-day is anti-Muslim in the Punjab and friendly to Hinduism. Why? Because religion is used only as a cloak to conceal political struggle for communal aggrandizement. From the point of view of religion, Hinduism, in particular orthodox Hinduism, is anathema to Sikhism and the Sikh reform movement of the 20th century was a revolt against the absorption of Sikhism by Hinduism in the Punjab and resulted in sacrilege—from the Hindu point of view—to thousands of idols, and the movement culminated, during the first few years of the Montagu reforms, in sacrilege of a most objectionable kind, from the Hindu point of view, viz., the demolition of Hindu idols, demolition of Hindu "mahals," ejection of Hindu Mahants from Sikh Gurdwaras. Hindus were ready to sacrifice religious sentiments and Hindu interests for possible political alliance with the Sikhs against Muslims.

Again, take the case of Muslims. In the last quarter of the 19th century Muslims used to have great religious controversies between the various sects, Sunnis, Ahli-Hadis, Necharis, Mirzais, and the

orthodox and Deobandis, etc. The conflict of Islam with Arya Samaj and Christian Missions led to these sectarian controversies coming to an end; for quite a generation they died out. Mirzais appeared as the defenders of Islam and preachers of Islam. They were respected and supported by non-Mirzais. Other sectarian controversies ceased to exist. Why? Not because of religion, but because the political factor dominated and these things were left in the background. Recently there has been a revival of the controversies between the orthodox and the Mirzais. This again is in all probability due to political considerations dominating the situation. The extremists among Muslims felt that the Mirzais always siding with the Government weakened the Muslim position, and, therefore, the forces of the Muslim community should be canvassed against them. Here again an extremely interesting situation developed. The Government of the day used to favour Mirzais because they were always pro-Government and was opposed to the Khilafatists, Congress Muslims and the Ahrars, because they were always against Government. The tables are a bit re-adjusted, if not turned. It is believed that the Ahrars are the favourites of the Government and the first wife has gone out of favour. [Has she?—Ed.] These, however, are very temporary incidents, to which no great importance need be attached.

Genesis of Communal Troubles

12 These interesting instances bring out certain points forcibly :—

- (1) The conflict is not religious but political.
- (2) The conflict is not with the object of ousting the British domination but to secure a position of importance and influence under British domination. In the case of Muslims the desire is to obtain their rights on population basis. In the case of Hindus it is to retain their present position of advantage against any encroachment on it, and in the case of Sikhs it is for some loot or other, in every affray that may be on. Each community wants to strengthen its position by accentuating the differences between itself and other communities, and the tendency is in every way to broaden the gulf between each community and discourage the bridging of such gulfs as already exist. The Sikhs want to solemnize the days of their martyrs in order to keep alive the animus

against the Muslims. The Hindus draw upon history to discover Hindu leaders who suffered at the hands of the Muslim rulers or successfully defied them. The Muslims, not to be left behind, want to celebrate the occasion of some conquest or other of theirs. Those leaders who talk of peace and concord between communities are the ones who encourage these movements whose only effect can be to widen the gulf between the communities. What is the object of Guru Ka Bagh Day? To promote and develop anti-British feeling. What is the object of observing Shaheedganj Day? To develop and promote anti-Muslim feelings amongst the Sikhs. What is the object of observing Banda Bahadur Day? To emulate his great example in slaughtering Muslims. There is no nationalism in any one of these things. And to the same category belongs Abul Kasim Day—how Muslims conquered Sind. Muslims could have established a Shaheedganj at every great battlefield in India, even the most sacred ones of the pre-historic period.

What is the object of it? Is this the way to build a united India? Is this the way to create a nation? Is it not more to purpose to definitely treat these historical events, in case they are historical and not mythical, as things of the past, minimise them and celebrate the occasions when the communities were at peace with each other instead of at war.

Cow Killing

13. Again, let us for a moment examine what has been the fruitful cause of rioting between Hindus and Muslims during the past 15 or 20 years. Cow sacrifice. Is there any sense whatsoever in it? Every individual and every community can claim some sort of independence in going on with its own principles and observing its own ceremonies. But to say: "I will not let my neighbour observe his principles or his ceremonies" is ludicrous. A man can say: "I shall not eat meat; I am a vegetarian." But one cannot understand how he can have the right to say, "My neighbour shall not eat meat because I am a vegetarian." India is the last place where such mentalities should exist if India is to have any future whatsoever. If one can say anything in support of the movement against cow-sacrifice, why not against goat-sacrifice? Why not against killing any animal, and you may go a step further and raise an objection against eating anything. This is really reducing things to absurdity.

Muslims, some time ago, used to give great trouble as to Jhatka meat-shops, but this again was very ridiculous. They do not like Jhatka. They need not have it. They cannot say Sikhs must not have it. Similarly pork shops. The Muslims hate pork. Well, let them not have it. But why not let the Christians have pork if they want it? Again, the same about music before mosques. It is not a religious matter. No sane man ordinarily would disturb any community at prayers. Why do the Hindus do it? Not religiously, but politically. Why do Muslims create such a trouble about the ringing of Dharmshala bells? Not religiously, but politically.

The idea of each community is to assert the position of domination over the other. I am the master, therefore, my religion must have precedence over yours. They are both very foolish because the domination is of the British and they have only the right to quarrel with each other. If the dispute were limited to religion there would

be either no dispute or if it existed, it could be composed in no time. The Muslims could have their Azan and the Hindus their bell ringing one after the other. Their prayers won't take such a long time. When the spirit of strife is up, they make it appear that their prayers take an unconscionably long time. This again is for political reasons and not for religious reasons.

Therefore, it is obvious, that all these matters fall into insignificance if the communities come to an obviously honest understanding of their respective positions and realise that such struggling does not help them very much in achieving their communal object but renders their position as Indians weaker than ever before. Is it to the advantage of Hindus that this general position should continue to deteriorate? Do they consider that the Muslims are very anxious to become the rulers of some provinces in India with the domination of Hindus in other provinces? Here again it is necessary to make a cursory survey of likely political developments in various Indian provinces under the new Reform Scheme to see whether there is any reality in their fears and in their ambitions. Or is it that this war is being waged unscrupulously to no purpose whatsoever?

A General Survey

In the following provinces, provincial autonomy has a better chance of success than in the others:—

Central Provinces, Orissa, Madras, Bombay, and Bihar.

It will be noticed that in the C. P. the Muslim element is 4%, in Orissa perhaps 2%, in Madras 7%, in Bombay 8 or 9% and in Behar perhaps 12%. Separate electorates or no separate electorates, the Hindu majority is preponderating and it will be seen that in the reformed councils of these provinces provincial autonomy cannot come to grief on account of the communal troubles arising out of the existence of the Muslim element in the Legislatures having been returned through separate electorates.

The provinces where provincial autonomy has less chance than in those mentioned above are:—

The Punjab, Bengal, United Provinces, Assam, Sind, and the Frontier Province.

In the Punjab, Muslims and Hindu-Sikhs are more or less evenly balanced. Hence no communal majority can run the Government. In Assam, the Muslims with the representatives of miscellaneous groups, e.g., European, Labour and backward races, may challenge the formation of a preponderating Hindu Government. In the U. P., Muslims, large land owning interests and moneyed classes will not let the Hindu proletariat obtain the upper hand easily, and it is doubtful whether for a number of years to come the classes and the Muslims between them will not continue to retain the upper hand: but their position will not be strong enough to enable them to tyrannize over the Hindu proletariat. As regards Sind, Muslims, though large in numbers, are entirely new to the political work on their own, and at present it is not known what sort of electorates the proposed franchise will give, and, in any case, the Sukkur Barrage is a heavy commitment which will keep the hands and feet of the provincial Government tied for a large number of years to come. One might have thought that in the case of the N.-W. F. P. with a clear Muslim majority, a Muslim Government would be an assured fact; but what a Muslim Government!

(See page 6)

The Truth

MONDAY, APRIL 6, 1936

A HINDU ATTACKS ISLAM

III

We have shown so far that Professor Vaswani's criticism of Islam in respect of the position it allots to woman is based on ignorance and dishonesty of purpose, and that in the execution of this purpose he has been guilty of many lies. One of these lies was overlooked in our last. It is that Islam encourages polygamy. In truth, Islam does anything but encourage polygamy. Every ancient religion permitted polygamy without limit or restraint. Hinduism puts no limit to the number of wives one might marry, and there must be thousands of Hindus even now who have more wives than one. If the average Hindu of to-day is monogamous, it is due to physical and financial reasons and not at all to any religious prescription. The whole body of Hindu sacred or profane literature does not contain a single hint which might by any stretch of imagination be construed to favour monogamy or disapprove of polygamy.

The same is true of the Christian Bible. The Old Testament heroes married by the hundred, and the New Testament, which inherits the Old Testament's system of law, is silent on the subject, with the sole exception of St. Paul's recommendation to the bishops not to marry more than one wife. St. Paul was a woman-hater and looked upon marriage as an evil necessity. He plainly says that he would prefer men to be like himself, single and unmarried. But the recommendation of singular marriages was limited to bishops only. It did not extend to the laity, and if a Christian chooses to marry more wives than one, he as a Christian commits no wrong, so far as the teachings of his religion are concerned, and there are Christian communities living under other than European governments, which practise polygamy without restraint.

Islam is the first religion in the history of mankind to put restrictions on the individual's freedom in the matter of polygamy. It was the first to lay down that a man could not marry more than four wives, and it was the first to enunciate and recommend the ideal of monogamy. The Holy Quran says: under certain conditions and to avoid certain sins "you may marry two or three or four women, but if you fear that you will not be able to treat them equitably, then only one (free woman) or a slave girl" (IV : 3). The intention of the Holy Quran is that as society progresses, monogamy should become the general rule. It does not forbid polygamy for obvious reasons, for while it permits polygamy, it also declares adultery a criminal offence, which is not the case in those social organisms which follow the strict rule of monogamy. Christian communities of Europe are all monogamous by law, but it is also well-known that sexual morality does not stand on a very high level in those countries. The difference between monogamous Christian countries and polygamous Muslim countries is this: the former forbid polygamy, but connive at irregular unions, while the latter permit polygamy, but make a strong moral appeal in favour of monogamy and punish irregular

unions as criminal offences. On the whole, the Islamic system is better and sexual morality stands on a far higher level among Muslims than it does among the monogamous Christians all the world over.

PROF. VASWANI'S MORAL CONCEPTIONS

Religious criticism pre-supposes a high moral sense on the part of the critic, for to a perverted or a benighted moral sense everything straight will appear crooked and everything good will look bad. Prof. Vaswani's moral conceptions, on the other hand, are of the Middle Ages, and he is angry with Islam because the teachings of Islam are more enlightened than his benighted Hindu conscience can appreciate. He says, Islam "encourages" divorce. That of course is a lie, as we have already pointed out. Far from "encouraging" it, the Holy Prophet denounced it as "the most hateful of all permitted things." His objection to divorce as such bespeaks a mediaeval mind, and it is amazing that even in this age of emancipated womanhood a fellow should be talking this kind of nonsense. The Christian West with all its deep-rooted prejudices against Islam had to adopt the law of divorce, and advanced opinion is in favour of bringing the law in line with the law of Islam, though we might point it out in parenthesis—it would be very dangerous to do so in Europe, because the discipline of religion which keeps the Muslim in check is entirely non-existent in Europe. If the average European had the same freedom of divorce as the Musalman possesses, the majority of homes would be wrecked in no time, and there will occur a social upheaval which would be most terrific in its magnitude and in its consequences.

Hinduism does not permit divorce. But Hindu women have begun to agitate for it and have adopted resolutions to that effect in their all-India conferences, which should be enough to prove that the institution of divorce is not so dreadful from the woman's standpoint as it might appear to men at Prof. Vaswani's level of understanding.

Another objection of this strange Professor runs as follows: "Celibacy is condemned: A man must marry to perfect himself, though he was to consider his wife as a chattel, as a necessary evil." If the spiritual perfection of man depends on his mating with a woman, is it possible that he would consider her a chattel? Can a chattel contribute to the spiritual elevation or moral perfection of any one? Only idiots will think so. And Mr. Vaswani is a Professor! As to celibacy, far from being a blemish, it is the glory of Islam that it denounced celibacy as an immoral practice and made marriage obligatory as being necessary for the moral perfection of the individual, man as well as woman, in an age when the whole world regarded celibacy as the higher form of life. To look upon celibacy as the higher form of life and yet to talk of the dignity of woman is as absurd as it can be, for the two things are self-contradictory. The ideal of celibacy implies that there is something immoral in the sexual connection,—woman defiles, says John the Divine in the New Testament (The Book of Revelations, XIV, 4). By declaring marriage to be necessary for the moral perfection of man, Islam rehabilitated woman in her self-esteem and raised her to her natural station in life. But more of it hereafter. It will suffice to point out here that all the great men that have risen in the world

from age to age and in different lands were married men, and not bachelors. No bachelor ever became a great man.

Another objection of Prof. Vaswani runs as follows: "A childless wife, when she is widowed, is to get one-fourth of what her husband leaves, and one-eighth if she has a child. In a court of law, woman's evidence is counted as equivalent to half of man's evidence, in many cases her evidence is not to be counted at all." The reader must not forget that the objector is a Hindu, and under Hindu law, a widow, childless or with children, does not get anything whatever of her husband's property. Neither widows nor daughters get anything, for woman cannot inherit any property under Hindu law. Also under Hindu law a woman cannot appear as a witness in a court of law, except against a woman. As for Islam, the provisions of the law are just and wholesome. Property is divided among heirs by the measure of their responsibilities and the major part of these responsibilities falls upon sons who are, therefore, allotted larger shares than their sisters or their widowed mothers. In the natural course, the mother enjoys the portions of her sons also (not of the daughters, because they marry into other families and carry away their shares with them); only the law does not let her remain without inheritance and makes provision for her in her own right. The Islamic law of inheritance stands unsurpassed to this day in its wisdom and equity, as is admitted even by non-Muslim lawyers. With regard to evidence also, the Muslim Law is very sound because of certain failings of the sex. Women's sense of truthfulness is less objective than that of man. In any case, the modern practice of grilling cross-examination accomplishes the purpose of the Muslim Law.

Prof. Vaswani quotes secondhand two sayings of the Holy Prophet and writes: "The Prophet said: 'I have seen hell, but I have never seen anything to equal its terrible and awful aspect, and most of the inhabitants of hell were women'. When his companions asked: 'O Apostle of God, why are most of the people of hell women?' he answered: 'Because they are ungrateful respecting the kindness and rights of their husbands.' Another tradition ascribed to the Prophet says: 'Admonish your wives with kindness, because women were created from a crooked bone of the side; therefore if you wish to straighten it, you will break it, and if you let it alone, it will always be crooked.'"

Musalman do not base their faith upon Hadis, because it is not certain that every word contained in the books of Hadis, or even in Bukhari which is the most authentic of them, is authentic. But the dishonesty of the writer consists in this that he selected a tradition—we are referring to the first of the above two—which suited his avowedly inimical purpose to the exclusion of a whole host of other traditions which are diametrically opposed to it in spirit. The saying in question, though much milder than the dicta contained in other religions, is certainly harsh when judged by the Islamic standard and by the general spirit of the Holy Prophet's sayings, and the present writer has always doubted its authenticity. The proper way to arrive at the truth is to take the whole body of traditions and Quranic verses together, weigh and ponder them, extract a general principle from them, and reject those rare sayings which conflict with the spirit of

the rest. We shall return to the subject presently.

The second tradition is a sound piece of wisdom and is not the exclusive possession of Islam. In colloquial English the 'rib' means woman and denotes masculine contempt for the sex. This deep-seated sentiment of the vulgar masses is shared by almost all original thinkers, poets and philosophers, with the exception of hen-pecked men like James Mill and those false sentimentalists who are solicitous of public applause and are blissfully innocent of honest or original thought. Ever since man arrived at the stage of thought, the mere male has been struggling to understand his other half with but poor success. For woman's nature is one-sided. She is all sentiment and a being of love. Sentiment, love or mother-instinct, call it whatever you will, the fact stands that woman's nature is one-sided, so one-sided indeed, that if you try to bring her to the level of the male's hard-headed rationality, far from perfecting her you only succeed in dewomanising her and making her miserable. A courageous modern poet says:—

"But the woman that God gave him, every
fibre of her frame,
Proves her launched for one sole issue, armed
and engined for the same;
And to serve that single issue, lest the genera-
tions fail,
The female of the species must be deadlier than
the male.
She who faces death by torture for each life
beneath her breast,
May not deal in doubt or pity—must not
swerve for fact or jest.
These be purely male diversions— not in these
her honour dwells
She the other law we live by, is that law and
nothing else."

This is what the expression 'the rib' means—the one-sidedness of the female nature, and the Prophet's saying quoted above means that she should be treated and admonished with kindness, and not with force, for force will break her, and if left free to follow her own inclinations, the average woman will certainly go to the deuce, which will be very bad for the race. It is an excellent piece of wisdom, which every husband must take to heart, but which perhaps a sentimental fool may not be able to appreciate.

The average Indian, Hindu as well as Muslim—the latter acting from his Hindu spiritual inheritance—treats his wife like a piece of property. Parents bind a boy and a girl in the marriage bond. The bridegroom meets the bride for the first time in his life, and starts his acquaintance with her by consummating the marriage as the first thing! In what manner does it differ from rape? And so it goes on day after day, month after month, year after year, until the woman comes to learn—she learns it soon because of the very ancient tradition of the country—that the sole purpose of her life is warming the husband's bed. The decent man, the kind man, the pure-hearted man, the loving man, on the other hand, woos his wife daily, woos her every time he approaches her, to establish her in her self-esteem, to make her feel honoured and loved, to make her feel that her gift, the gift of her love, is a high and precious prize, a prize that he gets as a dear favour and not as a matter of law and right, a prize of which he must make himself worthy by love and devotion. The ancient Indian tradi-

tion, deeply imbedded in the conscience of the average Indian, says that woman loves coition. The whole body of Indian literature on sexual matters, ancient as well as modern, is based on this folly, and it is this folly that is responsible for the greater part of unhappiness in Indian homes. The Prophet of Islam says on the contrary—see below—that woman wants love, and love is a different thing from mere sexual union. A woman who is treated with love and tenderness and is wooed daily never will go wrong. Her favours are great, but she will never yield them except through love. To love alone woman surrenders. Force might break her but never will make her surrender. And woman despises weak men. She honours him only who can inspire her with awe and respect. Seek the golden mean and "admonish her with kindness." It is a glorious piece of wisdom.

WOMAN IN ISLAM

This discussion will be incomplete without a statement on the position of woman in Islam. The present writer has discussed the subject basically in his book *Muhammad the Prophet*. The view presented therein will not be found anywhere else, and those who desire to know the position Islam assigns to woman in its conception of life must see it there. Here we can state the position but briefly.

All religions with the single exception of Islam are based on a dualistic conception of the universe, on the idea of the antagonism and irreconcilability of matter and spirit, body and soul, light and darkness, the pairs of eternal opposites determined by God as such on the day of creation, as the Hindu philosophers put it. According to this theory, good and bad are absolute terms, all those desires and appetites which in popular parlance proceed from the flesh being evil, and their opposites good. The sexual passion is carnal—pertaining to the flesh, and is therefore evil. Dualistic faiths, therefore, denounce the sex instinct as an evil, permit marriage only as a necessary evil for the continuance of the race, and regard celibacy as the higher form of life. Being purely a being of love and sex, woman is denounced as an instrument of the devil, the seducer of man and therefore impure. Even ancient Brahmanism which made the procreation of children a necessity for the salvation of the individual declared woman's bodily functions to be impure. In every ancient religion, therefore, in Hinduism, Buddhism, Christianity and others, woman stands on a level far below that of man. In Hindu law her status differs in no material respect from that of the Śūdras.

Islam, on the other hand, is a monotheistic faith. In fact, it is the only monotheistic religion in the true sense of the word, being based on the idea of unity in nature. According to this unitarian view the so-called pairs of opposites fall back into a system of relative values, and flesh and spirit, instead of being antagonistic and irreconcilable, are placed in close association and interdependence with each other. Good and bad are no longer absolute, but relative, and the desires of the flesh, sexual passion and the like, are no longer evil as such. The criterion of good and bad is not the kinds or categories of passions or desires, but the occasions of their exercise and the measure in which they are gratified. According to older religions sexual passion was bad in itself. In Islam, the passion in itself is a virtue; it is only its misuse that makes it

sinful; its use out of wedlock, and absence of or excessive use in wedlock, are all sinful. The stigma that attached to woman in dualistic faiths is thus removed, and she is brought on to the same level as man and is given equal civil rights. It is nonsensical on the part of a dualistic faith to claim that it assigns an honoured status to woman, for the very philosophic bases of dualistic faiths, which stamp the whole business of sex as sinful, are inimical to woman. It is only in a unitarian, monotheistic faith that woman comes into her own, and Islam is the first and last religion in the history of man, which has defined its philosophic bases in such a way as to give woman an honoured place in society alongside of man. It will be realised, therefore, why marriage is made obligatory in Islam as being necessary for the moral perfection of the individual.

In Hinduism woman has value only as an instrument of procreating children, with the result that she has no value and no place in society when she becomes a widow. According to St. Paul, she is useful only as a means of escaping sin, i.e., only an instrument of sexual pleasure, and it was for this reason that John the Divine declared connection with woman as such to be defiling (Rev. XIV, 4). According to the Holy Quran, she is man's defence and shield as he is of hers (II, 187). "And one of His signs is," says the Holy Quran (XXX, 21), "that He created mates for you from yourselves that you may find comfort and peace in them and He put between you love and compassion. Most surely there are signs in this for those who reflect." The Holy Prophet says: "When one of you goes to his wife, he should say, 'In the name of Allah,' and should pray, O God, protect us from the devil, and protect him or her from the devil whom Thou shalt grant us." When they have a child, it shall remain safe from the devil."

From these quotations it is apparent that woman in Islam is not merely a machine for bearing children as Hinduism conceives her to be, nor as a means of sexual enjoyment as in Christianity, nor does she consider her highest pleasure to consist in strong coition as in the Indian tradition. She is rather a source of comfort and peace and love and compassion for her husband as he is for her, and their conjugal relations are to be free from the touch of the devil; that is, their passion for each other shall not be sinful, but pure and holy, an expression of love alone. To the brute, the union is the conquest by the aggressive male of the female and a means of gross and selfish pleasure. To the clean and pure-minded man it is the most intimate and therefore the most sacred connection, in which two souls are knitted together by the union of two bodies, and it is this ideal that Islam places before its followers. The love and compassion which according to the Holy Quran should bind man and wife together is a means of spiritual elevation and moral perfection, and it is for this peculiar feature in sex love that the Holy Prophet in one of his sayings puts woman in the same level with prayer. He says: "Three things God has created most precious; they are perfumes, woman and prayer."

Now, is it conceivable that the man who conceived so highly of woman would consign the majority of them to hell? And is it conceivable that he who placed such high value on her as an indispensable instrument of the moral perfection and spiritual elevation of the individual would leave her

in the ditch and make no provision for securing a stable and honoured position for her in society? That provision has been made for her in the law of Islam as adumbrated in the Quran and the Hadis, and the Prophet declares: "The best among you are those who are best to their wives and children." Woman is the mother of the race, and the Prophet declared: "Paradise lies under the feet of mothers." The saying stands unique in the whole extent of the world's literature. And there are heaps more which insist on tenderness and kind treatment of woman. The Prophet's reverence for motherhood exceeded all bounds and extended equally to lower animals. A cat once gave birth to a litter of kittens in the mosque at Medina. People thought she had polluted the place and were going to drive her away, when the Holy Prophet stopped them saying: "Honour the cat, for she has fulfilled the law of her being." What a great and glorious man Muhammad was! God bless him!

But in spite of all his high ideals, the Holy Prophet was not a weak sentimentalist. He was a realist and laid down laws for the maintenance of society, which to the short-sighted and soft-headed sentimentalist of Europe and his ape in the East appear to be unequal. The greatest modern authority on sexual science, Havelock Ellis, says that the only teacher who faced the problem of the sexes honestly and squarely was the Prophet of Islam, and being an honest and square thinker and a realist he thought it necessary for the maintenance of society to follow the course of nature and determined the relative positions of man and woman in law as nature had determined them in fact. The Holy Quran recognizes the superiority of man over woman and gives him authority over her (IV, 34), and the Holy Prophet once declared that if the worship of another than God had been lawful in Islam, he would have commanded women to worship their husbands. Behold how anxious he is to seek the middle path and keep the balance between man and woman!

PUNJAB POLITICS

(Continued from page 2)

one which is in the grip of the money-lender—the Government of India. The N. W. F. P. Government won't be able to call its soul its own, because of its impecunious condition. It will be autonomous Government only in name, and where there is no money the responsibility is theoretical and not practical. As regards Bengal the casting vote is in the hands of the British.

Provincial Autonomy and its Chances

15 Besides these drawbacks there is the general handicap—the Governor's special powers. They may be due to the needs of the minorities, they may be due to the need of providing assurance to people of the free exercise of their religion; they may be due to the most excellent reasons, but the fact remains that they result in placing the Governor above the Government as a court of appeal, as one who decides whether the Government is acting rightly or wrongly. In other words, the Government owes double responsibility, one to the Legislature and the other to the Governor, and in conflict the Governor's authority is such that it overrides the Legislature. Therefore, the autonomous provincial government is only autonomous under the superior autonomy or autocracy of H. E. the Governor. This, however, is the theory of it. What may

happen in practice no one can foretell. It depends on the ability of the Governor and the ability of the Indian Cabinet and the support it has in the Legislature and in the province. The dice are weighed very much against the Indian Cabinets, but it would be rash to forecast their failure.

Hindu-Sikh Threats

16. In the Punjab appeals have been made to the Muslims to win the confidence of the minorities and to behave in such a manner as to make sure of the success of the reforms. And it is suggested that if they did not do so, the failure of the reforms may deprive the Muslim community of the chances of running the Government as an autonomous power. These appeals have been made by the Hindu and Sikh press, and Hindu and Sikh leaders and by H. E. the Governor himself.

In order to appreciate the value of these appeals it is necessary briefly to state what the atmosphere is like, to judge what the appeals amount to and to what extent the Muslim community can respond to them, and to what extent the responsibility in the matter lies with the Hindus and Sikhs and H. E. the Governor. Since August 1932, when the so-called Communal Award was announced by His Majesty's Government, the Hindus and Sikhs have more than once declared that the constitution of the Legislature is not acceptable to them inasmuch as, firstly, the electorates are separate and not joint, and secondly, the number of seats given to Muslims is much more than they are prepared to agree to. In this respect they condemned the action of His Majesty's Government which in its turn is based on the recommendations of the Government of India and the Punjab Government. It is obvious that the mode of election already prevailing in the Punjab is being retained. Therefore, no reasonable objection could be taken to it.

Muslim Majority Nominal

As regards the extent of representation it is being increased, but it is obvious that only 85 Muslims will be returned by separate electorates and, therefore, there is no Muslim majority through separate electorates. As regards the special seats, there are only 3 constituencies out of 10 in which Muslim voters preponderate, and there are 4 constituencies in which Muslim voters are and will be in minority. Thus in 3 out of 7, if elections proceed on communal lines, Muslims will be returned and in the remaining 4, Hindus and Sikhs. This will raise the number of Muslims to 89. As to the remaining three joint electorate seats, they are all labour. Their constituencies have not yet been made and it is impossible to say whether any of them will have preponderance of Muslim voters, and it is very, very doubtful that in more than one of these, Muslim voters will preponderate. Thus the maximum number of Muslims in case elections are run on communal lines, would be 89—possibly 90. As soon as it is recognised that the President will be a Muslim, out of the remaining 174 members, 88 is bare majority, and, therefore, 89 is the lowest number which Muslims could have been given, consistently with their position as the majority community in the Punjab, and 89 is the number of which they can feel sure in case elections are run on communal lines.

Therefore, it is altogether wrong to say that there is any force whatsoever in the agitation against the figures of Muslim representation in the local Legislature. Moreover, it is impossible for a communal Government to be established. Illness, unavoidable absence on business, accidents, all these can nullify the majority of one or two and render the communal Government a farce.

(To be Concluded)

A MOST HARASSED COLONY

We have received the following letter from Trinidad, B. W. I. :—

To the Editor of the Truth, Lahore.

DEAR SIR,—Maulana Nazir Ahmad, B A., H U., H P., Muslim Missionary to Trinidad from Lahore, has on Sunday, the 17th February, at George Street of this city delivered a *fatwa* publicly. He said : "Any person who calls himself a Muslim and believes that Jesus, the son of Mary is dead becomes *ipso facto* a *kafir*, and such a person is not to be considered a Muslim. Furthermore, if such a person is married to a Muslim lady, the moment he conceives or declares such a belief, his *Nekah* becomes null and void, and if the woman does not leave him, both of them would be committing *Zena*. Muslims must have nothing to do with any such person or persons who believe that Jesus is dead. Muslims must not have marriage relations with, nor should offer the *Janaza* prayers on the dead body of, such a person."

This *fatwa* has put the community in a very awkward position, for many of our relations are married with persons who believe that Jesus is dead.

Does the belief of Jesus' death nullify *Nekah*?

A word in the *Truth* on this question will help us a lot.

Yours faithfully,
J. MOHAMMAD.

An absurd Fatwa

[The Truth. There is only one person of this name in Trinidad who is known to us personally and who is a reader of this journal. Mr. J. Mohammad, namely the one we know, is not the man who would put his name to a writing containing an untruth against any one or which is likely to make mischief in any community. What is more, the letter is on plain paper, and Mr J. Mohammad, who is a flourishing businessman, should have written on his printed stationery. The letter divides itself into two parts :—

(1) Did Maulvi Nazir Ahmad deliver such a *fatwa*?

(2) Is the *fatwa* correct?

Maulvi Nazir Ahmad is not known to us personally. But apparently he is an educated man, whereas such a *fatwa* could come only from an illiterate Mulla of the ferocious type, who in a fit of fanaticism would consign to hell any one who dares to differ from him in any question whatever. We are not, therefore, "prepared to believe that Maulvi Nazir Ahmad delivered such a *fatwa* and would keep our judgment in suspense until we hear from more reliable sources in Trinidad. We are afraid the letter is from an opponent of Maulvi Nazir Ahmad, who has put Mr. J. Mohammad's name to it for reasons of his own, and we would request our friends in Trinidad to kindly throw some light on it.

As to the *fatwa* itself, we have no hesitation in saying that it is as absurd as it could be. The questions of the birth and death of Jesus do not form part of the Islamic faith at all. They are a matter of interpretation on which Muslims are free to differ. The Muslims of Trinidad are a most harassed colony and we have appealed to them frequently to turn their energies to constructive work and not to keep the people at loggerheads on a question which is for the *Ulema* to discuss, but which does not form part of the Muslim faith.—Ed.]

THANK YOU!

DEAR MR. DURRANI,

I read your reply to Mr. Vaswani with feelings of pride, for a better reply could never have been given by any one else. When I read the article of Mr. Vaswani I was immediately struck by the unutterable brutality of the writer who paid no heed to truth and history in his attempt to denounce a religion and a community. Islam is a subject that should be treated with greater consideration by the Hindus—and specially by the educated Hindus—because it is the immediate neighbour of Hinduism in this country. It is a pity that Hindus should indulge in such denunciations when it is their duty to cultivate that friendship which is much needed for the progress of this country.

I can assure my many Hindu friends, who are very good to me, that Mr Vaswani's article did hurt me much and put me into a rage. I am sure this must have been the case with every Muslim who read his filthy article. Mr. Vaswani has not served any good purpose with his venomous article.

Your beautiful reply is worthy of admiration. I congratulate you heartily.

Aligarh.

Yours sincerely,
BADIUDDIN.

DEPRESSED CLASSES CONFERENCE

The 11th Session of the All-India Adi-Hindu Depressed Classes Conference will be held at Lucknow on May 22, 23, 24, 1936, under the Presidency of Dr. B. R. Ambedkar, M A., Ph. D., D Sc., J. P., M. L. C., Bar-at-Law, of Bombay. Dr. Ambedkar's weighty pronouncement at the Yeola Conference (Nasik) to "*leave the Hindu fold*" is attracting a large number of delegates from all over India, Burma and Ceylon to attend this important Session.

The membership fee for members of the Reception Committee is Rs. 5, and Re. 1 for delegates. Any member of the depressed classes who wishes to become a member of the Reception Committee may join the same at the Conference Office, Latouche Road, Lucknow.

The coming session of the Conference will be most important in the history of the Depressed Classes with such momentous issues in view such as "Change of Religion" and the inauguration of the forthcoming Reforms. Many resolutions of vital importance on Organization, Education and Industries, Civic Rights, Trade and Commerce, etc., will be discussed in the Conference. An all-India working programme will also be chalked out.

All Religions Conference

The Reception Committee has also decided to hold an All-Religions Conference on 22nd May in order that the Depressed Classes may have a clear knowledge of the various religions. Responsible leaders of the Hindus, Sikhs, Buddhists, Muslims and Christians are being invited to place before the Depressed Classes the view-points of the irrespective religions.

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کے لئے آپ کے اخبار "سچ" کے بند ہونے کے بعد سے بیتاب تھے اور
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اس وجہ سے ہم فرداً فرداً خریداروں "سچ" کو نمونہ نہ روانہ کرسکے۔
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کو پہنچنے پرچہ مستجاب نہ ہونے پر پھٹانا پڑے گا۔
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MUHAMMAD THE PROPHET

AN ESSAY

by

F. K. KHAN DURRANI, B. A.

WITH A FOREWORD BY

ALLAMA ABDULLAH YUSUF ALI, C.B.E., M.A., LL.M., F.R.S.L., I.C.S. Retd.

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Punjab Politics

(Concluded)

An appeal to Hindus.

On the other hand, the formation of a non-communal party run on humanitarian lines, in the interests of the masses, with due regard to the rights of classes, is clearly indicated. That, however, is made difficult if various communities make a point of exciting religious feelings, religious animosities based on historical and even mythical events.

It is not necessary to go into the responsibility of a particular community for the sad state of affairs. Let this however be remembered, that the Punjab Muslims may have something to lose in importance if provincial autonomy is put off and the present regime is continued, or even if there is a set back and the pre-Montagu reform system is restored. This will be the position not only in the Punjab, but in all other provinces as well. As it is, none of the provinces wherein the Muslims preponderate, has a chance of establishing a Muslim autonomous Government, and in the one place where it could be established, the position of the province is such that its revenues cannot suffice for its expenditure, and can have little scope for even beneficent work for the people. If the Punjab Hindus and Sikhs succeed in making provincial autonomy a failure in the Punjab they will have the credit of depriving the Hindus of C. P., Orissa, Madras, Bombay, Bihar and even U. P. of the blessings of provincial autonomy. It is for them to decide whether to serve their own pique and rancour, and do harm to their co-religionists all over India or to behave reasonably and justly. The loss no doubt would be shared by the Muslims, but inasmuch as if the scheme succeeds the gain of the Hindus is much greater than that of the Muslims, in authority, in influence, in prestige and power; on its failure the loss of the Hindu community correspondingly must be much greater than that of the Muslims.

Barking up the Wrong Tree

As explained in earlier parts of this discourse Muslims in the Punjab are a majority only in name. They are not a majority in voting strength, nor in public services, nor in Local Self-Government, nor in the matter of grants and honours. Then, what is it that they have to do to gain the confidence of the Hindus and Sikhs? On the other hand, the Hindus and Sikhs are in possession of all things mentioned above far in excess of their population base, and what matters are there in which they wish the Muslim community to adopt a course which will enable them to win the confidence of their Hindu and Sikh neighbours? If an appeal is to be made, it is to be made to the Hindu and Sikh communities to

conduct themselves in a manner which would be reasonable, which would be just and fair.

Again H. E. the Governor has made twofold appeals to the Muslim community. One is "stand united if you want to profit by the reforms." Excellent advice, but the Hindu press has criticised it violently as an encouragement to communalism. Secondly, the Governor has appealed to the Muslim community to be friendly to the Hindus and Sikhs so that the success of the provincial autonomy may be assured. He has not stated what he expects the Muslim community to do to achieve that object. Had he done so, the Muslim community would have had a chance of either acting on H. E.'s advice or expressing the reasons for their inability to act up to it. In the absence of that advice a general reminder can hardly be said to be very helpful.

On the other hand, one might have thought, that in view of the situation as to services, etc., H. E. the Governor would have addressed his appeal to those who are in a position to obstruct. One might have thought that in view of the appeals of the Hindu and Sikh leaders to their respective communities to take up arms against the reforms and fight them tooth and nail and render their success impossible, he would have addressed himself to those communities and brought to their notice how they stood and what they should submit to, in order to prepare the ground for a reasonable agreement between all communities as to how the reforms should be worked.

The Key Problem

17. It has often been said that the Punjab problem is the key to the solution of the Indian problem. Again, it has been said that the Punjab is the Ulster of India. Once again, it is said that but for the Punjab the Indian problem would have been amicably settled long ago. Once again, without solving the Punjab problem, the Indian problem cannot be solved. And again, ignore Punjab and proceed to solve the Indian problem. None of these is the whole truth. Nor can it be said that any of these is entirely untrue. These are what are called half truths and, therefore, most dangerous. N.-W. F. Province's geographical situation and the expensiveness of the administration, as compared with the revenues to be derived locally, renders autonomous Government there one only in name. Sind is yet to be. There again, on account of the Sukkur Barrage its autonomy is more or less hypothecated to the Government of India for a long time to come. That leaves the Punjab with a possible Muslim majority in the Legislature, but a minority in all other respects.

Under any form of representative responsible Government the Muslims were bound to find, ordinarily, that the authority would pass from the British to the Hindu hands, and for a very long time the Muslim policy was that this change shall not be agreed to, as it was definitely detrimental to Muslim interests. After prolonged discussions the Hindu leaders were able to persuade the Muslim leaders that they are prepared to assure them of their religious and cultural, social and educational individuality and integrity being honoured and maintained, that as they wanted separate electorates they were being conceded, and as they take to politics larger representation will be gladly provided. That was 20 years ago. The agreement had barely been working for two or three years when the Hindu leaders began to murmur dissatisfaction with the arrangements they themselves had arrived at and now most of them have completely gone against those assurances and decried the very arrangement of separate electorates which they had unanimously agreed upon without the slightest difficulty.

In the change from the present constitution of Indian Legislature to the constitution proposed under the new reforms, the position of the Muslim community has not improved but has weakened inasmuch as with the official bloc while they could have defeated a purely Hindu majority in several legislatures, it will not be possible for them to do so after the new reforms. Still the Muslim leaders did not feel inclined to obstruct the change from diarchy to provincial autonomy, or from irresponsible Central Government to partially responsible Federal Government. The change for improved Muslim representation *qua* the Hindu representation is only in two provinces: the Punjab and Bengal. If India's Hindu leaders prefer diarchy to the proposed constitution, Muslim leaders are not prepared to force them to accept the new reforms and are prepared, with their Hindu brethren, to remain under the present diarchical Government and with the present constitution of Indian Legislatures. On the other hand, in spite of their objections to the amount of representation provided for Muslims in the Punjab and Bengal, if the Hindu leaders of India prefer the new constitution to the present one, Muslims are prepared to agree with them and have the new constitution.

Let it, however, be clearly understood that those who wish to work the new constitution should work it honestly, with the sole object of making the constitution yield the best possible results, i.e., the uplift of the Indian masses, pushing forward the cause of the backward areas, provision of better facilities for the masses in all departments of Governmental activities. In other words, a definitely liberal and socialistic programme of work is indicated by the present-day needs of India. Irrespective of caste, class or creed those who subscribe to this programme should come together, hold together and constitute themselves into a party and do the best they can with the constitution the British public, through the British Parliament, has been graciously pleased to give to India. Whether that constitution is good, or whether it could have been better or could have been worse are not questions with which we are here concerned. In other words, in the Punjab, Hindus and Sikhs have every right to protest against what they called their under-representation, but those who are coming forward to work under the new constitution should lay aside their dissatisfaction with it for the time being and be ready to work the new constitution for all it is worth. This means that they should be prepared for the time being to forego under the new regime, those things which they claim for themselves in the next constitution, but at the same time claim and get every ounce of their rights under the new constitution. And the Muslims should be prepared to be satisfied with recovering their rights in due course of time and not to be too impatient to

hasten the pace of recovery; and thus a reasonable, honest, working compromise is not outside the pale of practical politics. It may not satisfy the extremists on either side, but this is what practical men of business on both sides would recognise as the only way to serve the best interests of the province.

Punjab Programme outlined

What does the *Punjab* want? First and foremost its self-respect. The authorities had deprived the Punjab of it in 1919. Under the reformed administration Punjab recovered it. It has been felt for some time that the standard of self respect to-day does not stand as high as it did some time ago. If this is so, it is much to be regretted and the recovery of that standard is essential inasmuch as no country can rise without self-respect.

Secondly, every effort should be made to assure equality of opportunity to all sections of the people. It is an extremely difficult duty for an administration to discharge, but that is no reason for neglecting it. Every step advanced in that direction is a gain to the country. The favouritism of the pre-reform period had called for action, and under the reformed constitution the lift given to the lower-middle class, to the people without influence, on account of their personal fitness was such as to inspire confidence in the administration. The poor and the friendless felt that they had a chance, that the people of position and influence may have a better chance, but they too had a fair chance and the authorities were anxious to do them justice if possible.

For some time now it has been felt that another class of the favoured has come into being and that they, in their turn, are more or less monopolising the opportunities and depriving the poor and the friendless of anything like the equality of opportunity. This must be remedied. Favouritism is an evil: every administration is liable to fall a prey to it, but the integrity of an administration depends upon the extent to which it can conduct its affairs without being largely favouritism-ridden.

Thirdly, before the reforms the masses were neglected, the backward people were allowed to remain backward. After the reforms there was a great deal of work done to help the backward and the poor. The economic depression intervened and the programme of amelioration of the condition of the poor and the backward was dropped. Under the reforms it is the clear duty of the new Government to overhaul its finances, and its administration to make sure that under the altered financial and economic conditions it is not the development of the beneficent activities which has to be sacrificed, but that the cost of administration should be brought down.

Fourthly, there is, on account of changed financial and economic conditions in the Punjab, and for the matter of that in India and the world, a need for re-adjustment of economic fabric (of the province). It is a work of the most gigantic nature needing the best brains of the province. So far as the Punjab is concerned bankruptcy stares it in the face. Its wealth lay in its agricultural produce of which the price has gone down tremendously. What is needed is a determined effort to evolve a scheme to meet the present-day requirements in the best interests of the province, crop planning, reforming the methods of marketing, developing cottage industries and encouraging suitable industries in the rural areas to utilise the raw material produced in the tract. There are many other pressing needs. These call for whole-hearted and united efforts by those who are prepared to undertake the work of reconstruction and uplift; and work of this gigantic nature cannot be undertaken unless useless and meaningless bickerings between communities and classes are put away, at all events for the time being, and the work staring the province in the face taken up in all earnestness.

The Truth

MONDAY, APRIL 13, 1936

THE RETROSPECT

The whole of the pamphlet "Punjab Politics" is now before our readers and we are in a position to say a few words on it. Let us confess at once that the publication of this brochure was very opportune and has thoroughly cleared the atmosphere of the vague imaginings and dark fears which Hindu and Sikh politicians have been holding up before the province with a view to defeating the Communal Award in the Punjab. When the Round Table Conference was in session in London, Sikh politicians were declaring in India that if the Muslim right of majority were admitted in the statute, rivers of blood would run in the Punjab. If the Punjab has not run with blood so far, it is not the fault of the Sikhs. They indeed have been doing their level best to create trouble.

Ever since the Communal Award was announced, Hindus and Sikhs have been carrying on ceaseless agitation against it to convince the world that their interests will not be safe under a Muslim majority. The argument has another edge which selfishness does not see. What would be the consequences if the Muslims of those provinces where they are in minority were to declare that they too cannot trust Hindu majorities? India will not be able to move a step forward along the path of political advancement and will remain where she is till doomsday.

The author of "Punjab Politics" has exploded this myth of Hindu-Sikh creation and has done his work thoroughly, almost ruthlessly. Relying wholly upon facts and figures taken from Government publications which Hindus and Sikhs dare not deny, he has shown that neither in Reserved Departments nor in Departments which were under the control of Muslim Ministers and Muslim Revenue Members have the Muslims made the least progress during the last fifteen years. In some Departments, indeed, they have lost rather than gained anything. In others they are where they were before the Montagu-Chelmsford Reforms were inaugurated. The author seeks to prove that Muslim Ministers have been very liberal, broadminded and just, and in their efforts to be liberal and broadminded they have not cared the least bit for the interests of their own community. He has proved his thesis abundantly. He has shut the mouths of Hindu and Sikh critics effectively, so effectively indeed that not one of them has been able to say a word of criticism against the thesis.

But there is another side to the question. The Muslim Ministers may have been very liberal and broadminded. That may be a good reply to Hindu and Sikh agitators. But what have they got to say to the charge that they have been neglecting the interests of the Muslim community in order to keep themselves and their friends in power? The facts and figures quoted in the pamphlet show that they have been grossly unjust to their own community. The author of the brochure too feels this and has raised the question, but has not been able to answer it. "The Muslim community has gained in self-respect," he says, and that seems to have been the sum total of their achievement, though in what

manner this new accession of self respect was due to the labours of the Muslim Ministers is not quite clear. The author is also silent on the subject.

Two factors are mentioned which, it may be urged, prevented the Muslim Ministers from doing their duty towards their community. One was that real power lay in the hands of the bureaucracy and the Governor, and the second was that they were afraid of agitation in the Hindu-Sikh press. The plea is not very sound. The same disabilities lie upon Hindu and Sikh Ministers who have in no way been deterred by them from promoting the interests of their communities. It is true that the Hindu-Sikh press is more articulate than the Muslim press, but then, one might ask, what have the Muslim Ministers and Muslim Councillors done to strengthen the Muslim press? No Government and no political party can, in these days of publicity, hope to maintain itself and discharge its duties efficiently without the support and free criticism of the public press, and, it may be stated as an axiomatic truth, the support of the press is of little use in the long run, unless the press also enjoys the right of free criticism and makes use of that right. The political leaders of the Muslim Punjab, viz, the Muslim Ministers and their supporters, have never given any the least support to the Muslim press with the possible exception of those newspapers which can strangle their conscience and earn their living by singing the eulogiums of this leader or that Minister. The author of "Punjab Politics" wrote to convince the world that the Muslim Ministers were very liberal, very broadminded and altogether very fine fellows. Actually he has succeeded in convincing his Muslim readers of the weakness, incompetency and cowardliness of those Ministers.

* * * * *

PROSPECTS

The period of dyarchy is drawing towards its close and a new era is about to dawn, and the second half of the brochure is naturally devoted to the future prospects of the parties and communal adjustments. The Unionist Party under whose aegis "Punjab Politics" was published has since announced its programme and has set out with resolution and will about the work of organization. The practice so far has been for each member of the provincial legislature to fight his election on his own, and parties in the Council were formed after the elections were over. The system was extremely defective inasmuch as it almost entirely absolved the individual member of his responsibilities towards his constituents, and rendered him free of all party control in the Council, and it was not uncommon for a member of the Unionist Party to be defeated in his aspirations by the votes of his own party! The programme adumbrated by the Unionist Party will remove this defect and make the individual members responsible to their Party leaders on one side and to their constituents on the other.

The Unionist Party proposes to form itself into a permanent organization with permanent offices at all considerable centres of population, in every district, every tehsil and every *sail*, throughout the Punjab. It will not work merely as a machine for controlling elections. It will educate the masses in their civic duties and in an intelligent use of the vote; it will work for the social betterment and

economic upliftment of the masses, will exert itself to put down corruption and will interest itself in every benevolent movement that may have the promotion of the moral and material interests of the masses for its end. In fact, the declared aims and objects of the proposed organization go far beyond those of similar political parties in other lands.

The scheme looks very beautiful and encouraging on paper. It is a scheme whose vision—minus the portion concerning its benevolent activities, the like of which is not to be found elsewhere, but which perhaps the peculiar economic conditions of this country render necessary—the present writer has cherished for many years. But one might well ask whether the scheme is a mere election stunt or whether the Unionist Party intends honestly to work upon it. A political party stands in need of a strong opposition to force it to keep its promises to its constituencies, to render honest service to the country, to maintain itself in health, efficiency and vigour and to prevent it from going to the devil of internal corruption and rot. As things are, the Unionist Party is unfortunately not likely to meet with any serious opposition. Unless the unexpected happens, the Party will always be able to sweep the country at elections and impose its will in the Assembly. Such a monopoly of power in the hands of a single party without the discipline of a strong opposition is not conducive to good government and is a serious menace to the political development of the country.

The chief difficulty is of course the communal problem. The Muslim majority in the new Assembly will be very meagre, so meagre indeed that they dare not form an opposition and must go with the majority of them whether they like it or not. Fortunately the economic interests of all Punjab Muslims, of the towns as well as of the rural areas, are the same, and the Unionist Party in spite of its "Rural" tag has very wisely opened its ranks to all those, whether ruralites or urbanites, whether Hindus, Muslims or Sikhs, who subscribe to its creed. A few Hindus, and perhaps a few Sikhs as well, will join this Party. Sikh interests are mostly agricultural and the community should on economic grounds throw in its lot with the Unionist Party. But under the tutelage of the Urban Hindus they have developed such an incorrigibly communalistic mentality that there is every likelihood of their uniting with the Urban Hindus who represent money-lending interests. The parties thus remain divided community-wise, and the hope of forming parties on a purely economic or political basis remains unfulfilled and will remain so, until the Muslim missionary Societies work the miracle, wipe out the non-Muslim element through religious conversions and bring the whole population of the province into one fold.

To face the Hindu-Sikh communal opposition the Muslims must remain united and form one undivided party. To put it in plain words, every Muslim in the Punjab is bound by the circumstances of the case to support the Unionist Party. But the question is: Will the Unionist Party protect Muslim interests adequately? Will it discharge its duties efficiently and honestly towards the people? Will it rule the country in the interests of the masses or in the interests of persons and families and "friends"? One of the worst offences of the Unionist Party in recent years has been to keep a hopeless incompetent like Malik Sir Feroz Khan Noon in power.

Will the Party bring the right kind of men to the front in future or will it keep nincompoops of that description in power? The Party has chalked out a very ambitious programme. It should also seek to bring together the best talents from among the Punjab Muslims. If it intends to work in a spirit of honesty, it can do so without any difficulty. The first test of its honesty will be its choice of candidates at the coming elections.

* * * *

WITH DEEPEST APOLOGIES

This note is penned with the deepest apologies to our readers. The editor of the *Light* has been very good of late, and we have passed the last six or seven weeks in great comfort. But the last issue of the *Light* contains three pages more of abusive stuff, directed this time against Mr. Durrani. The *Light* can afford to indulge in such personal abuse. It is a charity paper and has an annual deficit of about Rs. 5,000. So, whenever it feels the pinch, it can hold out the beggar's bowl without shame—practice gives one great courage—and collect the wherewithal to carry on. Also, to judge by the articles and letters that appear in it, its clientele consists mostly of the semi-illiterate, who would glory in this kind of "strong" writing.

This is not the case with the *Truth*. We cannot afford any deficit whatever, because we cannot go out to beg to make up the loss. We must meet the budget and can hope to do so only by rendering adequate service to the community, and we cannot render this service by continually talking about ourselves. Also, our readers are mostly men of education and culture, the highest in fact that this country knows. All of them without exception read the journal regularly and not merely subscribe to it out of charity, and we are sure it will not be giving them their money's worth if we filled the journal with our own private affairs. But this time we must crave the readers' permission for the use of a little space. The article in the *Light*, which appears under the name of the Secretary of the Ahmadiya Anjuman Ishaat-i-Islam, Lahore, is very long, and we have neither the space nor the time to deal with the whole of it. We shall take only one or two points, leaving the rest for another opportunity.

"An Indian" wrote in the *Statesman* the other day that English children are taught at school to hate lying as a disgraceful thing, and it is the worst abuse to accuse a man of lying. We accused a Lahore Mirzai of lying the other day, and his reply was "Oh, that won't kill me!" According to Asia's ancient code of honour a man may be killed with a word—

باری بہرے کے آئینے آبروئے مرہ

"The mirror of a man's honour is very delicate"—but perhaps the principle does not apply to Mirzais. And that is why the Secretary has been able to write the article in question. It is a tissue of deliberate lies very cleverly woven. In a letter which appeared in the *Truth* for January 20, two questions were raised on the basis of a statement which had appeared in the Anjuman's official organ, the *Paigham-i-Sulah*, viz., that the Anjuman spread a "black lie" about the mortgage of the Berlin mosque which had in reality never been mortgaged, and by means of that "black lie" collected vast sums of money from the public. It was a public fraud perpetrated on a large scale. M. Durrani may be good or bad; it does not absolve the Anjuman of the guilt of that public fraud. The Secretary has filled three pages with close print, but has made no attempt to answer these questions. Instead he has tried to confuse the issues by directing a spate of lies against M. Durrani and begins:—

Mr. Durrani was first sent by the Anjuman as a missionary to Trinidad where he worked for two years. He was then appointed to work as a missionary in Chicago, America, where the Anjuman had started an Islamic mission. Soon after setting his foot on American soil with his English wife, Mr. Durrani wanted things his own way and did not care for the budget limits within which he was directed to work. The Anjuman told him to reduce the expenses but he refused and sent his resignation which was accepted by the Anjuman and his dues were paid in full.

The facts are these. The Anjuman was saving a large sum of money if Mr. Durrani agreed to go to America. On his claiming the sum as his due they promised to pay him a special allowance of Rs. 50 per mensem for three years. His salary was Rs. 150 and food allowance Rs. 150, which included every kind of personal expense. The question of budget limits, therefore, never arose. The fourth item was house-rent the amount of which was to be fixed on his report after his arrival at Chicago, as neither Mr. Durrani nor the Anjuman knew how much would be wanted. Mr. Durrani travelled at his own expense and fulfilled his part of the contract. On his way to Chicago he had to stop for two nights and a day at New York and sent the bill for the room-rent of an hotel for two nights, ten dollars in all. The Anjuman returned the bill three months later and asked Mr. Durrani to report in which part of the room his wife had slept, so that rent for that part of the room should be deducted from the bill. Those of you who have wives or mothers or daughters or sisters at home might answer the question and find the right word for men who could conceive of such a question. Mr. Durrani applied the right word and got the money. The word was that such questions were asked by pigs and not by men. On his arrival at Chicago he took a small flat at fifty dollars a month and reported it to the Anjuman. His bill was returned unpaid with the remark that the Anjuman had fixed the house-rent at Rs. 50—at Lahore rates. The amount was fixed in direct contravention of the contract before Mr. Durrani had time to make a report. Other bills were also returned on one excuse or the other regardless of the fact that the man was on the other side of the globe and it took three months to get a reply from India. In spite of much correspondence the Anjuman never paid the house-rent and never paid the special allowance of Rs. 50 which was in lieu of the sum Mr. Durrani had spent out of his own pocket on his voyage. The former it refused to sanction; about the latter it observed studied silence. Mr. Durrani wrote several letters personally to the President Muhammad Ali. The Maulvi read the letters, answered them, but observed studied silence with regard to the allowance. Finding it impossible to live Mr. Durrani requested that he may be recalled. His service had begun in India. It ought to have terminated also in India. Instead the Anjuman sent him a cable on March 27, 1923, dispensing with his services from the first of April! Mr. Durrani had no money to return with and remained stranded in America for 21 months. A small amount was sent by post two months later; but the amount was too small and had been spent even before it arrived. His dues were never paid. We find that the Anjuman still owes him about Rs. 15,000 on account of that shameful breach of contract. The writer in the *Light* knows all these facts. Heaven only knows how he had the cheek to write about it!

A CONFESSION

The writer complains that Mr. Durrani "abused" the Anjuman "even when he was in the Anjuman's service." That is true. Mr. Durrani was the victim of their propaganda and like thousands of others believed that the leaders were what their propaganda depicted them to be, a band of sincere and selfless workers wholly devoted to the service of Islam. Actually he found them to be a lot of selfish

fellows, each working for his own aggrandisement and in the interests of his family. Mr. Durrani had resigned a high post in the state service at their request. He had made a great sacrifice. But the sacrifice had been made in the cause of Islam and not for the sake of Muhammad Ali and his friends with whom he had no acquaintance whatever. And when he saw that the object of their endeavours was not Islam but their own private pockets, he naturally revolted and told them to put their house in order. It is perfectly true that Mr. Durrani and the Anjuman never agreed. They could not agree because their aims were not the same. He criticised; he protested. But the heads of the Anjuman by calling one another Hazrat this and Hazrat that have developed a very peculiar mentality. By mutual adulations and flatteries, indulged in habitually, they have come to believe that they are infallible and worthy of worship by the common herd. This mental darkness has become so aggravated indeed that a word of criticism is felt by them like a bullet. The man who dares to criticise them is at once denounced as an "enemy of the Anjuman," and the whole Anjuman goes for him with a ferocity that exceeds every human limit. The nature of the "abuse" was that he tried to reform them from inside, while they felt that he knew too much, had the courage to speak out his mind and was therefore quite "unsafe", almost a menace. And so they began to persecute him.

SIKH MISSIONARY ACTIVITIES

Prof. Pritam Singh writes in the *C. & M. Gazette* :—

The decision of the Gurdwara Committee of Nankana to divert a sum of four lakhs of rupees from its funds to the Sikh missionary propaganda outside the Punjab has been rightly objected to by the editor of the *Khalsa Review* on technical grounds. This kind of propaganda is not likely to succeed for the reasons stated below :—

The script used in the Sikh Scriptures is Gurmukhi, a modified form of the Hindi script, and the language is also Hindi which is understood only in Northern India by Hindi knowing Hindus. The whole background of the teachings of the Sikh Gurus is chiefly Hindu and there is nothing new or different that can be advanced as being special or characteristic. What then will the Sikh missionaries do in the United Provinces and Bihar? The Bengali, the Marhatta, the Gujrati and the South India Hindu is not likely to take the trouble of learning Gurmukhi or Hindi just to read what the mediæval saints like Kabir, Ramanand, Ramanuja, Tukaram and Chhatanya had already given him, i. e., devotional hymns in the languages of those parts of India! The Hindu has, therefore, to learn nothing from the Sikhs. He knows too well that Sikhism is a reform movement with its roots in the teachings of the Upanishads and the Gita. To him Ramayana and Mahabharata are more inspiring than the hymns of the Sikh scriptures, and their appeal is so universal. Besides, who among the Hindus, at least among the thoughtful section of them, will go the length of keeping long hair and wear the dagger and submit to unnecessary discipline in an age when time is so precious? The idea seems to be a fantastic one. This money can be better utilised in making education universal and widespread among the Sikhs.

May I, therefore, appeal to my community to desist from actions that can lead nowhere? We must awaken to realities or go under in this age of relentless competition in matters temporal as well as spiritual.

MUHAMMAD THE PROPHET

Mr. B. P. L. Bedi, B.A., Hons. (Oxon) writes as follows in the current number of *Contemporary India* :—

The founder of Islam is the subject of an essay *Muhammad the Prophet* by Mr. F.K. Khan Durrani. It has meant hard work for him as the contents of the book show. He has set out on a task which, according to him, has never been attempted so far, that is, to write the life of the Prophet not mainly for the Moslems as others have done, but for the non-Moslems, who do not look upon the great personality of Muhammad with sentiments of awe and affection, but who would like to see the founder of Islam in a more critical and a rationalist way, to be convinced of his greatness as a man and then espouse the cause for which he lived. The standpoint is admirable and this effort is to be commended by everyone who is interested in knowing the heroes, thinkers and inspirers of all people better.

And who would not, after reading this book, acknowledge the loftiness of the pedestal on which the Prophet stood? One who could propound his greatest law of social behaviour in defining a Muslim "as a man from whose hand and tongue mankind is safe."

The Prophet's conception of the status of women and of motherhood as shown by Mr. Durrani is equally great — "paradise lies under the feet of the mother." It once again conclusively proves that when human thought transcends the limits of the ephemeral and crosses in its elevation the barriers of caste and creed it flows in the same channel. One is reminded of what the Rig Veda says that mother and motherland are above heaven itself. In giving such a place to women in society great minds once again thought alike.

Of no less value was the Prophet's idea of the rights of labour and the place of equity in society. When he advised his followers "to give the labourer his wages before his perspiration is dry," he was setting forth a lesson which a large number of Indian industrialists to whichever religion they belong, could learn with great benefit to-day.

Then in the life of the Prophet one is struck by the institution of *Istighfar*—retirement for purposes of thought. All great men have realized the value of this habit in their lives. The Prophet's moments of *Istighfar* correspond to Gandhi's silent Monday and to Lenin's hours of self-criticism.

The superhuman will, and energy, determination and a conception of social and moral values with which he was endowed, have been fully brought home to the reader and he leaves the book with a richer knowledge of the ideals and the actions of the Great Prophet.

The *Review of Religions* writes :—

This little book deals with a few aspects of the Holy Prophet's most variegated life. Though small in size and volume it is pregnant with original and highly stimulating ideas and is written in a clear, vigorous and captivating style. Mr. Durrani has done well in departing from the hackneyed practice of the writers of the 'lives' of the Holy Prophet in

burdening them with details for which the general reader has no use and which only tax his patience. The Essay is, indeed, a great addition to the existing useful literature about the Holy Prophet.

The *Leader of Allahabad* writes —

It is an essay on the life and teachings of the Prophet of Islam covering 160 pages. The five chapters in which it is divided are : (1) 'Prophet's Place in World History'; (2) 'As a Patriot'; (3) 'The Man'; (4) 'His Work' and (5) 'His Conception of Womanhood'.

The author has discussed these topics in a simple and convincing style never losing the thread of unity and reason in the course of his treatment.

He seems to have a thorough grasp of his subject and has cleverly dealt with it in a refreshingly original manner. He has the courage of his convictions and does not hesitate to give expression to his views which may be contrary to the sentiment or ignorant belief of his fellow-religionists.

The author differs from the traditional historians regarding the fallen and sunken condition of the pre-Arabs of the Islamic times and says, 'In truth, the Arabs were not so black as they are painted and whatever vices they had, they were more than counterbalanced by their virtues.'

He disagrees with a number of historians of Islam and says 'that the religious, moral and political conditions which prevailed in Arabia in the 7th century did not call for the advent of a prophet.'

'Muhammad was not the Prophet of Arabia, but the Prophet of the whole world.' There is hardly any true believer of Islam who denies this statement. One wonders where is the necessity to prove the obvious and preach to the converted?

The fact that the Prophet was born and bred in Arabia and first preached his faith to the wild Arabs and tried to improve their moral and material condition does by no means take away anything from the universally recognised belief that he came not only to elevate the fallen Arabs but as a teacher for all mankind irrespective of all geographical or racial distinctions. The contents of some chapters, for instance 'As a Patriot' and 'The Man' do not adequately justify their titles. Very little is said in chapter III about the Prophet's personality; other problems, such as the relative value of good and evil, are fully discussed in it.

The author would have done well if he had not used the word patriot in relation to the Prophet. The connotation of the word patriot as commonly understood in English does savour of narrowness. One cannot expect a true patriot to love his country as well as his neighbours, as their interests are not common. Some modern thinkers have begun to criticise patriotism and nationalism which come in conflict with the universal good and well-being of humanity as a whole.

The Prophet as a teacher of humanity could not, therefore, be called a lover of a country but a lover of the whole of the human race for whose good he was sent by God.

Barring a few minor points on which it is not possible to see eye to eye with the author, I have no hesitation in recommending the essay to all those who would love to have fresh light on the Prophet and his mission in life. It is a brilliant essay and will amply repay perusal.

REVIEWS

The Holy Quran. Arabic text only. Kutub-Khana Anjuman Hamayat-i-Islam, Brandreth Road, Lahore. First quality Rs. 25, second Rs. 5, third Rs. 3.

The printing and publication of the Holy Quran is in the hands of irresponsible profiteers in India and has always been unsatisfactory. In Great Britain only three printing presses are authorised to print the Bible. In Egypt, none but the Government may publish the Quran, and Turkey and the adjoining Muslim lands probably depend upon Egypt for their supplies. But in India anybody, even those who show scant respect for it, may print and publish the Holy Book, and there are Hindu and Sikh publishers who have been growing fat upon the Quran. These Qurans published by irresponsible booksellers are frequently full of misprints, and whatever price you pay, you never can get a copy printed on decent paper. In these circumstances, the service which the Anjuman Hamayat-i-Islam, the premier Muslim institution of the Punjab, has rendered to Islam by publishing this beautiful edition of the Holy Quran is inestimable. The printing, which has been done by the offset process, is as clean and clear as it possibly could be. The paper used is excellent. The first quality is printed on all-rag hand-made parchment paper especially manufactured for this edition in Holland and is bound in black gold-stamped Morocco. The edges are also golden. The second quality is printed on European-made paper of high quality, is cloth-bound and gold-stamped. The third quality is printed on India-made paper of very good quality, cloth-bound with a flap and artistically stamped. The prices of the second and third qualities are indeed very low.

But its real value consists in the extraordinary care which has been bestowed upon the preparation of this edition. The verses are numbered, and the text is preceded by a number of indexes which would prove of very great help for reference. The explanations that precede the indexes, especially those concerning the Quranic punctuation, will give the reader some idea of the minute care with which this work has been accomplished and the tremendous amount of labour it must have entailed. The editor, Maulvi Zafar Iqbal, M.A., who has toiled ceaselessly over the work for nearly six years, and the Anjuman which has spent about Rs. 60,000 on this edition of the Holy Book deserve sincere thanks of the Muslim community throughout India. The publishers have done all it was humanly possible to do to keep this edition free of misprints and declare that they would pay one guinea for every single mistake that readers might point out. The Anjuman has indeed met a crying need by the publication of this edition. We are informed that the Anjuman is now preparing a word index of the Holy Quran according to the *Suras* and verses and not according to *Paras* and *Rukus* of which there are plenty in the market. Such an index will be of inestimable value for men of our profession.

Those who desire a fuller idea of this edition of the Holy Quran than we have been able to give in this brief review had better write to the Anjuman for a free copy of its 16 page prospectus.

2. *Islam in Practice*, by Ghulam Muhammad, B.A., formerly Headmaster, Islamia High School,

Sialkot. Price 12 Annas. Can be had from the Qaumi-Kutub-Khana, Railway Road, Lahore.

The author is one of those true-hearted Muslims whose great aim in life is to be of service to others. He is old and walks but with difficulty; yet he goes around day after day collecting money for Anjuman Hamayat-i-Islam, Lahore. And he is an honest and very clear-headed man. He is aware of the influences which are undermining Islam to-day and his heart burns with anxiety and fear at the probable fate of Islam in India if those influences are not countermined. The remedy lies in the hands of parents and teachers, who are charged with the building up of the race. One thing wanting more than any other in the youth of to-day is character, and this little volume is the author's humble contribution towards building the same. The stories are well chosen and are intended to show what Islam looks like in actual practice. Example is always better than precept, and stories like these taught to children in tender years exercise a life-long influence on character, the depth of which it is hardly possible to exaggerate. We strongly recommend the book to parents and headmasters of schools.

3. *The Glance* is a weekly bilingual journal in bad Urdu and worse English, edited and published by Mr. Mohammad Ali Al-Haj Salmin from 72 Bhajipala Street, Bombay 3, annual subscription Rs. 5. From the several issues of the journal we have seen so far we cannot say with what particular programme it has been started. Mr. Salmin has written to us now and then and also offered to write for the *Truth*; but he uses so many and such big words and his grammar gets so excited that it requires more physical strength than the present writer is blessed with to bear with the din his writing makes or to try to understand what he means, and it is difficult to express an opinion on a work which one does not understand. Cannot the publisher take to some more useful work?

THE SIKH UNTOUCHABLES

Sheikhbupura

A big Diwan convened by the Baba Jiwan Singh Mazhbi Dal was held here in which about a thousand Mazhbi Sikhs were present. The Mazhbi Sikh leaders addressed the Diwan and deplored the attitude of the Sikhs in treating the Mazhbis with discrimination and denying them their political and social position as true sons of the Guru. The speakers demanded equality of status for the Mazhbi Sikhs, as they had made tremendous sacrifices for the Panthic cause and were in no way inferior to the so-called high-caste Sikhs.

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MUHAMMAD THE PROPHET

AN ESSAY

by

F. K. KHAN DURRANI, B. A.

WITH A FOREWORD BY

ALLAMA ABDULLAH YUSUF ALI, C.B.E., M.A., LL.M., F.R.S.L., I.C.S. Retd.

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The Eastern Times :—"Mr Durrani's book has the merit of being original—in some matters startlingly original. Mr. Durrani is an exponent of what is called the higher criticism and in many matters his point of view is not the one to which we have been accustomed ... We welcome Mr. Durrani's book as clever, original, and bearing traces of painstaking study. His novel point of view is certainly stimulating."

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"Mr. Durrani repudiates the hackneyed notion of the Prophet's biographers who argue that Islam made its first advent in Arabia because Arabs were the worst people on earth. On the contrary, he points out by a scholarly and penetrating analysis of their national character that the Arabs, by virtue of their native capacity, were best fitted to be the first hearers of the Quranic revelation."

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MANU ON SUDRAS

(By F. K. Khan Durrani)

The following quotations from Manusmriti define the position of the Sudras in Hindu Society :—

"For the sake of the prosperity of the worlds he (Brahma) caused the Brahmana, the Kshatriya, the Vaishya and the Sudra to proceed from his mouth, his arms, his thighs and his feet" (I, 31)

"But in order to protect this universe, He, the most resplendent one, assigned separate duties and occupations to those who sprang from his mouth, arms, thighs and feet."

"One occupation only the Lord prescribed to the Sudra, to serve meekly even these other three castes." (I, 87, 91)

"Let the first part of a Brahmana's name denote something auspicious, a Kshatriya's be connected with power, and a Vaishya's with wealth, but a Sudra's express something contemptible."

"The second part of a Brahmana's name shall be a word implying happiness, of a Kshatriya's a word implying protection, of a Vaishya's a term expressive of thriving, and of a Sudra's an expression denoting service." (II, 31, 32)

"Twice-born men who, in their folly, wed wives of the Sudra caste, soon degrade their families and their children to the state of Sudras."

"A Brahmana who takes a Sudra wife to his bed, will sink into hell after death, if he begets a child by her, he will lose the rank of a Brahmana"

"The manes and the gods will not eat the offerings of that man who performs the rites in honour of the gods, of the manes and of guests chiefly with the assistance of a Sudra wife, and such a man will not go to heaven."

"For him who drinks the moisture of a Sudra's lips, who is tainted by her breath, and who begets a son on her, no expiation is prescribed" (for none is possible or acceptable). (III, 15, 17-19)

"The foolish man who, after having eaten a Shraddha dinner, gives the leavings to a Sudra, falls headlong into the Kalasutra hell."

"If the partaker of a Shraddha dinner enters on the same day the bed of a Sudra female, the manes of his ancestors will lie during that month in her ordure." (III, 249, 250)

"Let him (the Brahman) not dwell in a country where the rulers are Sudras, nor in one swarming with men of the lowest castes" (IV, 61)

"Let him not give to a Sudra advice, nor the remnants of his meal nor food offered to the gods ;

nor let him explain the sacred law to such a man nor impose upon him a penance

"For he who explains the sacred law to a Sudra or dictates to him a penance, will sink together with that man into the hell called Asamvrita" (IV, 80, 81)

"Let him not journey... with Sudras." (IV, 140)

"Let him not recite the texts indistinctly, nor in the presence of Sudras." (IV, 99)

"A dead Sudra should be carried out by the southern gate of the town, but the corpses of twice-born men by western, northern or eastern gates." (V, 92)

"Let him (the king) not allow a dead Brahmana to be carried out by a Sudra, while men of the same caste are at hand, for that burnt-offering which is defiled by a Sudra's touch is detrimental to the deceased's passage to heaven." (V, 104)

"A Brahmana who subsists only by the name of his caste, or one who merely calls himself a Brahmana (though his origin be uncertain), may, at the king's pleasure, interpret the law to him, but never a Sudra"

"The kingdom of that monarch who looks on while a Sudra settles the law, will sink low like a cow in a morass."

"That kingdom where Sudras are very numerous, which is infested by atheists and destitute of twice-born inhabitants, soon entirely perishes, afflicted by famine and disease." (VIII, 20-22)

"A once born man (a Sudra), who insults a twice-born man with gross invective, shall have his tongue cut out ; for he is of low origin"

"If he mentions the names and castes of the twice-born with contumely, an iron-nail, ten fingers long, shall be thrust red-hot into his mouth."

"If he arrogantly teaches Brahmanas their duty, the king shall cause hot oil to be poured into his mouth and into his ears." (VIII, 270-272)

"With whatever limb a man of a low caste does hurt to a man of the three highest castes, even that limb shall be cut off ; that is the teaching of Manu."

"He, who raises his hand or a stick, shall have his hand cut off ; he who in anger kicks with his foot, shall have his foot cut off"

"A low-caste man, who tries to place himself on the same seat with a man of a high caste, shall be branded on his hip and be banished, or the king shall cause his buttock to be gashed."

"If out of arrogance he spits (on a superior), the king shall cause both his lips to be cut off; if he urines on him, the penis; if he breaks wind against him, the anus." (VIII, 279-282)

A Sudra who has intercourse with a woman of a twice-born caste forfeits his life (VIII, 374)

"But a Sudra, whether bought or unbought, he (the king) may compel to do servile work; for he was created by the self-existent to be the slave of a Brahmana."

"A Sudra, though emancipated by his master, is not released from servitude; since that is innate in him, who can set him free from it?"

(VIII, 413, 414)

"A wife, a son and a slave, these three are declared to have no property; the wealth which they earn is acquired for him to whom they belong"

"A Brahmana may confidently seize the goods of his Sudra slave; for as that slave can have no property, his master may take his possessions."

"The king should carefully compel Vaishyas and Sudras to perform the work prescribed for them; for if these two castes swerved from their duties, they would throw this whole world into confusion"

(VIII, 416-418)

"A man of low caste who through covetousness lives by the occupations of a higher one, the king shall deprive of his property and banish."

(X, 96)

"No collection of wealth must be made by a Sudra, even though he be able to do it; for a Sudra who has acquired wealth gives pain to Brahmanas"

(X, 129)

Despised Occupations

"Physicians, temple-priests, sellers of meat and those who subsist by shop-keeping must be avoided at sacrifices offered to the gods and to the manes. A paid servant of a village or a king, a man with deformed nails or black teeth, a usurer, one who subsists by tending cattle, one who belongs to a company or corporation, an actor or singer, one whose wife is a Sudra female, the son of a remarried woman, a one-eyed man, he who teaches for a stipulated fee and he who is taught on that condition, he who instructs Sudra pupils and he whose teacher is a Sudra, the son of an adulteress and the son of a widow; he who has contracted an alliance with outcastes through the Veda or through a marriage, an incendiary, a prisoner, he who eats the food given by the son of an adulteress, a seller of Soma, he who undertakes voyages by sea, a bard, an oil-man, a suborner to perjury, the keeper of a gambling house, a drunkard, a seller of substances used for flavouring food, a maker of bows and of arrows, one who subsists by gambling, he who learns the Veda from his son, an informer, a madman, a blind man, and he who cavils at the Veda must all be avoided"

"A trainer of elephants, oxen, horses, or camels, he who subsists by astrology, a bird-fancier, and he who teaches the use of arms."

"He who diverts water courses, and he who delights in obstructing them, an architect, a messenger, and he who plants trees for money."

"A breeder of sporting dogs, a falconer, one who defiles maidens, he who delights in injuring living creatures, he who gains his subsistence from Sudras, and he who offers sacrifices to the Ganas..."

"A shepherd, a keeper of buffaloes, the husband of a remarried woman, and a carrier of dead bodies, all these must be avoided." (III, 152-166)

"Food given to a seller of Soma becomes ordure, that given to a physician pus and blood, but that presented to a temple-priest is lost, and that given to a usurer finds no place in the world of the gods." (III, 180)

"Let him (a Brahman) not accept gifts from a king who is not descended from the Kshatriya race, nor from butchers, oil-manufacturers, and publicans, nor from those who subsist by the gain of prostitutes."

"One oil press is as bad as ten slaughter-houses, one tavern as bad as ten oil-presses, one brothel as bad as ten taverns, one (non-Kshatriya) king as bad as ten brothels."

"A (non-Kshatriya) king is declared to be equal in wickedness to a butcher who keeps a hundred thousand slaughter houses; to accept presents from him is a terrible crime" (IV, 84-86)

A Brahman must not eat food given by a carpenter, a usurer, a musician, an actor, a tailor, a blacksmith, a stage-player, a goldsmith, a basket-maker, a dealer in weapons, trainers of hunting dogs, publicans, a washerman, and a dyer

"The food of a king impairs his vigour, the food of a Sudra his excellence in sacred learning, the food of a goldsmith his longevity, that of a leather-cutter his fame. The food of an artisan destroys his offspring, that of a washerman his bodily strength... The food of a physician is as vile as pus, that of an unchaste woman equal to semen, that of a usurer as vile as ordure, and that of a dealer in weapons as bad as dirt." (IV, 210-220)

"Brahmans who tend cattle, who trade, who are mechanics, actors or singers, menial servants or usurers, the judge shall treat like Sudras."

(VIII, 102)

THE INDIAN POSTS AND TELEGRAPHS UNION, BATALA

The general meeting of the Indian Posts and Telegraphs Union was held on April 5, 1936, Ch Ghulam Nabi, Inspector, Post-Offices, Batala, being in the chair. The following office-bearers were unanimously elected for the year 1936-37:

- (1) Mr. Mohammad Latif, B.A., LL.B., Pleader, President.
- (2) Ch. Ghulam Nabi, Inspector, Posts, Batala, Senior Vice-President (Local)
- (3) M. Karamat Ali, Post Master, Gurdaspur, Junior Vice-President.
- (4) Mr. Mohammad Inayat Ullah, Head Signaller, Secretary.
- (5) Mr. Abdul Qadir, Clerk, Batala, Assistant Secretary.
- (6) Mr. Mohammad Ashraf, Clerk, Batala, Treasurer.

The following resolutions were unanimously passed under the chairmanship of Mr. Mohammad Latif, B.A., LL.B., Pleader:

- (1) The name of the Union should be read as Gurdaspur Divisional Union instead of Amritsar Divisional Union as at present.
- (2) A vote of thanks to Messrs. R. W. Appelby, Superintendent, Posts, Gurdaspur and Muhammad Nawaz for their just treatment of the staff without distinction of caste and creed.

The Truth

MONDAY, APRIL 20, 1936

DR. AMBEDKAR AT AMRITSAR

The Easter holidays were busy days all over India. The Congress held its annual session at Lucknow and the Muslim League at Bombay. And the first Sikh missionary Conference met at Amritsar.

The Sikh Conference was attended among others by Sir Jalal-ud-Din Lauder Brunton and the famous Harijan leader Dr. Ambedkar, both of whom made speeches. Much has been made in the Hindu and Sikh press of the former's speech, in the course of which he declared his willingness to embrace Sikhism. But the man may be dismissed in a few words. He embraced Islam—at least he made a declaration to that effect—a few years ago. He claims to be a baronet and a mineralogist by profession. Why in the evening of his life he found himself hopelessly on the rocks was—and remains—a mystery to many, and the general Muslim public refused to attach any importance to his conversion. We are confident that we are not being petty or carping if we give expression to our belief that his present inclination to Sikhism is due more to his disappointment with the Muslims than to any religious conviction on his part. He has found his conversion to Islam to be a profitless job. Perhaps Sikhism might prove more lucrative. The English have been exploiting us politically, commercially and industrially. Now they are coming forward to exploit our religion as well. White skins make a great appeal in this country of slaves and people are carried away by the sight of it without inquiring what lies under that skin. However, the Muslims should not mind if this baronet goes over to Sikhism. They should rather make a present of him to the Sikhs.

But Dr. Ambedkar's speech deserves serious consideration. We have a telegraphic summary of his speech before us, in the course of which he said that all communities were agitated over the problem of the Depressed Classes. They were tired of their social inequalities. They are leaving the Hindu fold as they were sick of caste and social matters. Sikhs belonged to a caste-less community. He could not say about his future. After leaving Hinduism, he would think what he should do. He had faith in Sikhism. When he could be convinced, the remaining seven crores would also be convinced. Hinduism had untouchability, which was not to be found in Sikhism. They had no caste system. If his followers did not agree to become Sikhs, he had made up his mind to forsake Hinduism and would take up any other religion.

The speech should serve as an eye-opener to the Muslims who have been looking with contempt at the Sikh efforts to convert Harijans to their faith. It will also lend support to the fears of those who suspected that Dr. Ambedkar was only playing a political game. For the perpetuation of India's bondage it is necessary that her peoples should be kept perpetually divided into a number of politically, socially and religiously irreconcilable units. At present, the peoples of India are divided into two great communities, the Hindus and the Muslims. If the Harijans became Christians or Sikhs, they would be creating a third great community, putting off the day of India's salvation and freedom by

many centuries. Such a development would be very welcome to the ruling race. The leaders will be honoured and every possible encouragement would be given to this new movement. It would be like selling India to the foreigner. Dr. Ambedkar knows it well, and if the speech reported above is a true expression of his inward sentiments, he is apparently willing to make the bargain, especially as it will be very profitable to him personally and possibly to other leaders of the community as well. His insistence and constant reminders to Harijan leaders all over India that they must not make any move until he gives the word have probably the same object in view. For the social uplift of the Depressed Classes it is wholly unnecessary that they should embrace a new religion all in one body, though for the political uplift of the leaders themselves it is absolutely essential that they should do so.

The leaders might benefit personally thereby, but the Depressed Classes themselves, i. e., their rank and file, shall certainly not be benefited by such a move. They are untouchables and are suffering social inequalities. By becoming Sikhs they will remain untouchables and continue to suffer from the same social inequalities, because by embracing Sikhism they remain within the fold of Hinduism. For Sikhism is not a separate religion. It is only a sect within the body of Hinduism, having all the essential features of the orthodox Hindu society, including the caste-system and untouchability. It is for this reason that that pope of Hindu orthodoxy, His Holiness Shri Shankaracharya and those stalwarts of the same faith, Pandit Malaviya, Dr. Moonje and others, have been trying their utmost to persuade the untouchables to embrace Sikhism in preference to Islam or Christianity, because the Hindu leaders know that by becoming Sikhs the Harijans still remain part and parcel of Hinduism.

But will the Harijans embrace Sikhism, and will their conversion to this faith be so simple and easy, as Dr. Ambedkar imagines? His declaration that when he is convinced the remaining seven crores will also be convinced is too tall an order, for he is not the acknowledged leader of all the Depressed Classes. Also his knowledge of Sikhism, or indeed of any other religion on earth, is extremely meagre, and his claim that Sikhism is a casteless religion, and that the Sikhs have no castes and no untouchability, while it amuses the Punjab as a whole, must have been received with extreme bitterness by thousands of Sikhs of the Depressed Classes, the Mazhbis and others, who are the untouchables of the Sikhs and are not permitted to enter the sacred places and temples of the Sikhs. In their matrimonial alliances the Sikhs follow the caste system of the Hindus. The Sikh Gurus, of whose sense of equality and freedom from caste prejudices long songs are being made in this age of press propaganda themselves followed the caste-system of the Hindus in their matrimonial alliances. Those among the untouchable Hindus who have embraced Sikhism still remain untouchables. Sikhism has made no difference whatever in their social status. We must warn the Harijans, therefore, that if Dr. Ambedkar advises them to embrace Sikhism, he will be giving them a wrong lead, for by becoming Sikhs they will still remain untouchables. There is only one religion in India, in the whole world in fact, in which they can find true equality, and which will emancipate them from all social disabilities. That religion is Islam and none other.

WOMEN'S DOMESTIC SCHOOLS

(By Dr. Jur. Anita Kashyap)

If you open the advertisement page of a newspaper nowadays, you will very often find an advertisement running this way:

"Wanted a suitable match for a young beautiful girl of respectable family, highly educated, B.A. passed recently....."

When I read such things for the first time, I could not help laughing, because it seemed such a funny idea to me that passing a college examination should be regarded as a recommendation for marriage. But very soon I realized that the thing is not at all ridiculous, but that a very deep and serious problem of Indian female education is lying underneath such advertisements.

So far as I have seen, it has become a custom here that young girls after finishing their matric, go to the college without asking themselves if they ever will need the things they are studying there. They mostly do it because they think it necessary for young modern up-to-date girls to pass their F.A., B.A., or even M.A., to study science or economics and other things which after a short time they are bound to forget. Very few of these girls attend a college with the intention of taking up some profession afterwards. Most of them know that they will get married soon and will have to stop having to do anything with these subjects. For most of the girls the college is only the way to pass the time usefully between school and married life and the only way to satisfy their desire for knowledge. And most of the parents allow their girls to attend the college not because they want them to become independent and to be able to earn their own living, but only because they hope to improve their prospects for marrying her and getting her a husband of a higher position.

But it is a question whether passing a college examination is at all the proper way of preparation for married life. By spending several years entirely on the study of theoretical things lying quite outside their daily life they often lose the interest in the profession for which the women in India more than anywhere else are destined—to be good housewives and to be good mothers. Even if they try after marriage to become perfect in their new profession they have lost the joy and the satisfaction which occupation with household things and with children may give.

And their husbands—the same young men who would not have taken a girl who is not at least B.A.—often complain that their young educated wives are no longer simple, but have become expensive due to the present educational system. The educated young men in India have nowadays the choice of marrying educated but expensive girls with no certainty of their being good housewives or to marry uneducated girls who are sure to be good housewives and good mothers, but who cannot be real companions to them. This, everybody will admit, is not a proper state of affairs.

And as female education is only in its infancy here, the problem will become more and more difficult the more the girls start going to schools. If it becomes the rule, as it seems to be now, that every girl after finishing her matric, attends the

the college, the college education will be more and more degraded to a sort of secondary school, instead of being as it is in other countries, an institution where only those girls who want to take up a profession as a man or those who have special scientific interests go, whereas the others choose a more fit preparation for their future profession as housewives and mothers. Special institutions will enable them to do this. Let us consider such institutions in Germany as we might get some useful ideas for improving female education in India.

Domestic Schools in Germany

In Germany only those girls who really want to become lady doctors, lawyers, teachers and so on go to a university. All others get themselves trained in domestic affairs for one or two years. In every town in Central Europe there exist Women's Domestic Schools in great variety and number, state-owned and private-owned. Only those girls who have finished their usual schools are admitted there.

The educational aim of these schools is three-fold. Firstly to educate the girls to become good housewives, secondly to become good mothers, and thirdly to become good citizens.

To develop housewifely qualities the girls are taught systematically all sorts of house-work, both theoretically and practically. On practical side they learn how to arrange the house in a healthy way and with good taste even with small means. They learn how to clean the rooms properly, how to heat and air the rooms, how to work in the garden, etc. They are further taught how to cook and bake all sorts of things, how to preserve things, how and what to cook for ailing people and infants, how to lay the table and decorate it and so on. They learn how to knit, do embroidery work, to crochet, to patch and darn clothes, how to sew underwear and dresses. They further learn how to wash and iron clothes and many other things which a well-managed household requires. In the corresponding theoretical lessons they learn how a house must be constituted so that it embodies all the hygienic principles, how tuberculosis and other diseases can be prevented by healthy houses. They get lessons in the science of nutrition, in which they are taught what things are substantial for the building of the body, what things are easily digestible, etc. They learn how to spend the household money most economically and how to prepare healthy and substantial food at the least cost and to keep the daily account.

In this way, by theoretical lessons combined with practical training, the girls come to know that house-work not only requires technical abilities but that it is a difficult task requiring much brain work. The more they learn about this subject the more they get interested and begin to realize what pleasure a well-managed household has in store for them.

Training in Mothercraft

The second aim of the school, to make out of the girl a good mother and a companion for her husband, is fulfilled also through theoretical and practical training. The young girls come to know

the rights and duties of married women. They learn how to care for babies, how to bathe them, how to nurse them when they are ill, the reasons for infant mortality, and how to fight against it. They learn about the upbringing and education of children, about their hygiene and dress, how to prevent illness and to recognize the symptoms of an ailing child. They learn how to overcome difficulties in the life of the child, what are the underlying principles on which the child's education is to be based. They learn how a child's room must look and how it must be kept, how to make toys for children from useless things and so on.

Most of these schools have a Kindergarten where children from 2 to 6 years, whose mothers have to work during the day time, are kept and where the young girls learn in practice how to dress, feed and clean the children and how to keep them busy with play and work. Some of these schools have also baby creches where babies of working women are provided for by these girls. They have to clean the rooms where the babies are kept, they have to make the beds of the children, to wash and keep them clean, to prepare their food and to feed them and do many other things. It is evident that these young girls when they themselves become mothers will know how to bring up their children properly and it is no doubt that the high standard of children's education and the very small child mortality in Central Europe is to a great extent due to the fact that the young women have learnt before their marriage the duties and high responsibilities of a mother.

Nursing

Besides the care of children, the girls are also taught the care of the sick in general which is necessary in the household. They learn the symptoms of different diseases, how to follow the directions of the doctor, how to take the temperature, how to give medicine, how to care for the bed and the bath of an ill person and how to make bandages. They are also taught how to render first aid to the injured in case of accidents.

But they learn not only how to help others when they are ill, but also how to keep themselves healthy. They have gymnastic lessons; they learn the importance of keeping their bodies clean, of the necessity of healthy clothing and simple food. A lady doctor teaches them how to take care of their bodies and answers all their questions about this subject. So these young girls are not ignorant when they marry, but go into married life with a full knowledge of things and know how to lead a healthy and hygienic married life.

Training in Citizenship

The third aim—to make a good citizen of the girl—at the same time satisfies their want for more knowledge, although in a different way from that in the college. No subjects outside real life are taught. On the contrary, advanced education starts from the daily life and it arouses the understanding of these young girls for the connection between the individual life and the social life of the whole nation, especially with the position and tasks of the women in the life of society. They learn economics as far as it is necessary for understanding the occurrences of their daily life, e.g., what money is, the principles

of insurance, the necessity of saving and the most important rules of the banks and saving banks.

They learn to take part in the social life of the town; they come to know the constitution of the country and the rules of administration of their town. They also learn the things a woman must know about law in order to be able to defend her own and her children's rights.

Some of the schools have also religion as one of their subjects, where the girls are not taught any dogmatics but are shown the practical side of religion: how to lead an honest and simple life, how to become a strong personality themselves capable of making their children straightforward and good citizens. More stress is laid on the moral side of the religion. Music and drawing are often chosen as auxiliary subjects in these schools.

Of course, I could not treat in detail the variety of subjects and themes that are taught there, every school mostly having its own character and special features and its own preferred special subject. But it is common to all these schools that only those subjects are taught that have a connection with the real life of women.—*Contemporary India*.

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India's Indebtedness to Islam

Sir Fazl-i-Husain welcomed the delegates to the second session of the Idara-i-Ma'arif-i-Islamia, Lahore, on April 10, with the following address:—

I feel extremely diffident in discharging the duty of giving a presidential address at this second session of the Idara-i-Ma'arif-i-Islamia. I feel the Idara is right above the scope of my work and that I can only be a trespasser when addressing it. You will naturally ask why then I accepted this office. This is the question I have put to myself more than once during the last week, when I was asked for a copy of my address and it was not forthcoming. I must admit that it was my own weakness, perhaps due to my weak health, that let me fall an easy victim to the importunities of the office-bearers of the Idara. I should have tried to resist them and should have had the courage to refuse their generous offer. However, here I am, pleading for your taking a generous and lenient view of my mistake.

I will not attempt any elaborate or exhaustive address. You are, no doubt, familiar with the foundation and the work of this Idara. The scope of the work is limited to Islamic culture, in particular Indian Islamic culture, but within this limitation covers a very wide range—language, literature, various branches of knowledge, science and art. There is no need to dwell on the importance of such studies. Truth or knowledge for its own sake is entitled to our devoted service and the utilitarian element renders carrying out of researches imperative.

What I propose to say to you now is this: Your Idara may appear to you from the Islamic point of view most necessary in order to keep Islamic learning, Islamic traditions, Islamic glory alive. All honour to those who take that view. It is the right view and it deserves all the encouragement that can be given to it. To me the work, however, makes a special appeal. I, as an Indian, consider that this work here in India has greater importance, deeper significance than elsewhere.

Islam Revitalized India

Whether Islamic religion, language, literature, history, art or culture are to be studied here as they are studied in Afghanistan, Iran, Iraq, Turkey or Egypt, etc., or is it that a different significance attaches to these studies in India? I believe these studies in India have far greater significance than in other countries. India of ancient Archaeological period or, say, four or five thousand years before Christ may have had a culture, but it is not easy for a layman like me to visualise it. Our India of the 7th century of the Christian era, however, presented a sad spectacle—where the vigour and glory of the ancient Vedic period had ceased to exist. Buddhism had come and gone, and the prevailing caste system with its dreadful code against the Untouchables—millions of humanity—was one which did not contribute towards making that period a brilliant chapter of the Indian history. It was the impact of Islam and Islamic principles with the India of the 8th, and later of the 12th and 13th centuries of the Christian era which produced far reaching results. In course of time this impact resulted in Indian mind turning itself to the most essential task of self-examination. The chief principles of Islam—Unity of God, and the conception of God sending His messengers

to mankind for their betterment, without distinction of caste or colour or creed—very much revolutionised the Indian mind of the day. Millions of mankind in India having lost the path, having missed the way, having found themselves hopelessly divided in the steel frame of cruel caste, could not fail to be affected by this clash of principles, and its far-reaching consequences. This contact continued for several centuries and resulted in the evolution of India's culture of the last four centuries. Indian religions were rediscovered. Efforts were made to do away with the excrescences of the decadent period, excrescences in which Indian religions and culture were lost. It is a service to India which the Indian Muslim should continue to render; to neglect it is to be false to your mother country. This service is to be rendered in the spirit of devotion, of reverence, and not of conferring a favour. This is the national basis in India for the scholarly research work in Muslim religion, language, literature, knowledge, science, art and culture. Your Idara is thus rendering a service not in a limited way to Islam only, but is rendering a noble service to India and the Indian nation.

The growth and development of Indian culture during the last four or five centuries would have been impossible but for the Islamic influence; and the good work thus started still remains incomplete, and its further development depends upon institutions like your Idara. Gentlemen of the Idara, continue your efforts, serving the cause of Islamic culture as well as Indian National needs.

A scholar's work is tedious, involves sustained strenuous labour and is carried out in scholarly seclusion. It is understood and appreciated only by a few. The work of a research scholar is even more difficult, more tedious and involves more strain and the results of his labour are seen by a still more limited and more select audience and yet in the end the work of both is of the highest value to the nation. Such work is its own reward and is the noblest and most precious service rendered to India. As an admirer of all scholarly research work I pay my tribute or appreciation to all those engaged in the noble task of seeking the truth, discovering the truth, disclosing the truth, and contributing to the evolution of the truth. May their efforts never slacken, may their zeal never lessen, may their energy never weaken and may their inspiration never flag and may the output of their efforts be for the glory of Islam and India.

I wish the Idara every success.

PILES

A gentleman has sent us a sample of a medicine which he claims to be a specific for piles. It is to be given away free for purposes of trial to those who may be suffering from this troublesome ailment on the express condition that the sufferers who use it should inform the inventor of the result. Requests for free supply of the medicine may be addressed to A. H. c/o The Truth, Railway Road, Lahore.

AN ALL-RELIGIONS CONFERENCE

The general public is aware that in accordance with the pronouncement of Dr. B.R. Ambedkar at the Depressed Classes Conference, Yeola, Nasik, in October last, the Conference unanimously passed a resolution stating that "the Depressed Classes must leave the Hindu fold and join some other religion that gives social and religious equality to them." The Depressed Classes all over India, Burma and Ceylon have given their full support to this resolution. Since then various communities have invited the Depressed Classes to join them, and deputations from certain communities have met Dr. Ambedkar. Hence the Reception Committee of the coming session of the All-India Adi-Hindu Depressed Classes Conference, which will be held at Lucknow under the Presidentship of Dr. Ambedkar on May 22, 23 and 24, 1936, has decided to hold an All-Religions Conference in order that the delegates may obtain a clear understanding of the various religions. This Conference has been fixed for the 22nd of May.

The Reception Committee invites the Hindu, Christian, Muslim, Buddhist and Sikh communities to send responsible Representatives who may be able to place before the Conference the point of view of their respective religions. Each speaker is requested to speak only concerning the religion he represents, bringing out the points that are practical. The speakers are further requested not to criticise or attack, or make unnecessary reference to other religions. The communities which wish to send their representatives are requested to kindly send to the office of the Reception Committee, on or before the 15th of May, 1936, a copy of the speech that is to be delivered by their representative.

One hour will be allowed for each community and one or more speakers may speak within the allotted time. Also 15 minutes will be allowed for questions which will be put by the President of the Conference or any other person authorised by him. Representatives are requested to speak in Hindustani as far as possible and when translation is necessary, another 15 minutes will be allowed.

There will be no discussion of any kind. Those present will be requested to hear the speeches without comments or demonstration of any kind whatever.

The President reserves the right to make such changes in the programme as he may deem necessary.

After the Religions Conference the delegates themselves will discuss the matter in their Conference on the 23rd and 24th. As a Religions Conference of this kind is something new in the religious history of India, the Reception Committee sincerely hopes that those interested will give their active help and co-operation in making it a real success.

Inquiries of any kind may kindly be made from the Secretary, Reception Committee, La Touche Road, Lucknow.

THANKS TO THE AHMADIA ANJUMAN!

To the Editor of the Truth

DEAR MR. DURRANI,

I have read the abusive article that the Ahmadia Anjuman of Lahore published against you recently, and I think you ought to thank them for it. The Mirzais are in the habit of imputing base motives to their opponents. They always contend that their opponents are not actuated by any honest motives, or any regard for principles or zeal for truth, but only by some personal grievances. Even Dr. Sir Muhammad Iqbal did not escape such imputations and was accused of selfish personal motives when he issued his first statement against Mirzism in May of last year. It is certainly a most shameful habit against which others besides you, including the editor of the *Aladina*, have protested, though in vain, for as the poet says *ہر ایک طرف میں خونہ دہی آجہل خانہ* 'Only that will flow from a vessel which is in it,' and there being nothing but base personal motives in their own hearts—at least their eternal habit of accusing others of base motives proves it—they cannot help imputing base motives to others. It is a very sorrowful habit, but what can you expect of the followers of a false Messiah?

Truth will out

The *Light* has been writing all along that your opposition to the Mirzais was due to what the paper termed "personal vendetta." It has done so heaps of times. Also those who are under the influence of Mirzai propaganda and do not know you personally—people judge others by their own habits of thought—have suggested that you were actuated by personal enmity towards the Mirzais. The Secretary of the Lahore Ahmadia Anjuman in the article in question now gives the lie to these imputations and says that this opposition—he calls it "abuse"—is not something new, that you write now exactly what you wrote when you were with them. It means that you are carrying on the same fight now. You tried to reform the body when you were in it, and when you found it beyond the possibility of reform, you separated from them. Of course, I know from other sources as well that you were never in agreement with them, that serious doubts about their honesty of purpose had entered your mind within a few weeks of your association with them, and had they not packed you off to Europe in such hurry, you would certainly have parted company with them. The big ones of the Ahmadia Anjuman know it and the truth has at last come out of their own lips, absolving you altogether of the lying imputation of personal rancour. For this, I think, you ought to thank them. Your "confession" in the last issue of the *Truth* was very proper.

The great Fraud

They had been clamouring for several years that the Berlin mosque had been mortgaged, and they collected vast sums of money to pay off the mortgage. It was in a fit of anger that they blurted out the truth recently that the mosque had never been mortgaged, that the story of the mortgage was a "black lie" which was spread about to incite the unwary and the ignorant. It is again in a fit of anger that they have confessed the truth that your differences with them are not personal and date from a time when you were a member of that body. Let us hope, they will have a few more fits of anger and make some more confessions. It is a pity the Secretary has not said a word as to why the "black lie" was spread by the Anjuman. They certainly owe an apology to the public whom they defrauded of vast sums of money.

A Query

But I want a piece of information. The Secretary says, the Anjuman has never ill-treated any of its employees. That, of course, is a lie of the usual Mirzai stamp, for the number of the victims of the personal or domestic policies of the President Muhammad Ali is

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fairly large. The stories of their injuries are enough to fill a volume. But what I want to know is: who is this Baron Omar Ehrenfels? Who made him a baron? How is it that a baron has entered the employment of the Ahmadia Anjuman? The Secretary speaks of him as an employee in the article.

A READER.

Baron or Barren

[The Truth:—Are you sure the word is correctly spelt? Quite possibly 'baron' is a misprint for 'barren'. In any case you had better inquire in the proper quarters. The story that reached us is that Ehrenfels is no baron. A baron ought to have the honorific 'von' before his name, which this gentleman does not carry. We are told that when it was first proposed to bring out Mr. Ehrenfels to India on a money-collecting tour, the Anjuman rejected the idea because the man was just nobody. If he were a baron or a lord or a titled person, his tour might prove profitable. It was after this that the title of baron

was suggested. And as a baron Herr Ehrenfels was brought to India. If the story is true, we cannot but believe that Herr Ehrenfels was created a 'baron' by the Ahmadia Anjuman, Lahore, for its own purposes. The Woking Mission had a 'lord' in the person of the late Lord Headley. Why should not the Anjuman have a baron? And the titles pay so well in India. We are informed that Herr Ehrenfels's father was a famous professor. But he himself does not seem to be much of a scholar or a writer. His articles appear frequently in the *Light* and they are very poor stuff.—Ed.]

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QAUMI KUTUB KHANA, Railway Road, LAHORE

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MANU ON WOMAN

(By F. K. Khan Durrani)

The following are quotations, given in a few places in free paraphrasis for the sake of brevity, from Manusmriti. They show without the need of comment what position woman occupies in Hinduism.

Sacred texts must not be recited at ceremonies connected with women, for whom there is no initiation into religious life. "The nuptial ceremony is stated to be the Vedic sacrament for women, to be equal to initiation, serving the husband equivalent to the residence (in the case of males) in the house of the teacher, and the household duties the same as the daily worship of the sacred fire." (II, 66, 67)

It means that there is no religious life for woman, her whole religion consisting in serving the husband and in performing household duties, marriage serving as "initiation" for her.

"He who has not been initiated should not pronounce any Vedic text excepting those required for the performance of funeral rites, since he is on a level with a Sudra before his birth from the Veda." (II, 172)

Women and Sudras are not initiated and can not recite the Vedas. Women are thus on the same level with Sudras. The exception applies to uninitiated Brahmins and not to women.

Woman's Nature

"It is the nature of women to seduce men in this world; for that reason the wise are never unguarded in the company of females.

"For women are able to lead astray in this world not only a fool, but even a learned man, and to make him a slave of desire and anger

"One should not sit in a lonely place with one's mother, sister or daughter; for the senses are powerful and master even a learned man." (II, 213-215)

"By honouring his mother he gains this (nether) world, by honouring his father the middle sphere (what is it?—Ed.), but by obedience to his teacher the world of Brahma." (II, 232)

This shows that mother's place is inferior to that of the father and far inferior to that of the teacher. Compare with it what the Holy Prophet of Islam says: "Paradise lies under the feet of mothers."

"A Chandal, a village pig, a cock, a dog, a menstruating woman and a eunuch must not look at the Brahmins while they eat." (III, 239)

"Let him not eat in the company of his wife nor look at her, while she eats, sneezes, yawns or sits at her ease" (IV, 43)

"Let him not converse with a menstruating woman." (IV, 57)

"A Brahmana must never eat a dinner given ... by a woman or by a eunuch.... nor that which has been touched by a menstruating woman, nor that which has been pecked at by birds or touched by a dog" (IV, 205, 208)

Slaves of Men

"By a girl, by a young woman, or even by an aged one, nothing must be done independently, even in her own house.

"In childhood a female must be subject to her father, in youth to her husband, when her lord is dead to her sons; a woman must never be independent.

"She must not seek to separate herself from her father, husband or sons; by leaving them she would make both (her own and her husband's) families contemptible.

"She must always be cheerful, clever in household affairs, careful in cleaning her utensils and economical in expenditure.

"Him to whom her father may give her, or her brother with the father's permission, she shall obey as long as he lives, and when he is dead, she must not insult (his memory by marrying another).

"For the sake of procuring good fortune to brides, the recitation of benedictory texts and the sacrifice to Prajapati are used at weddings; but the betrothal by the father or guardian is the cause of the husband's dominion over his wife

"Though destitute of virtue, or seeking pleasure elsewhere, or devoid of good qualities, yet a husband must be constantly worshipped as a god by a faithful wife.

"No sacrifice, no vow, no fast must be performed by women apart from their husbands; if a wife obeys her husband, she will for that reason alone be exalted in heaven.

"A faithful wife, who desires to dwell after death with her husband, must never do anything that might displease him who took her hand, whether he be alive or dead

"At her pleasure (?) let her emaciate her body by living on pure flowers, roots and fruit; but she must never even mention the name of another man

after her husband has died....A second marriage is nowhere prescribed for virtuous women. (But if the wife dies before the husband, having performed her funeral), he may marry again."

(V, 147—157, 162, 168)

No Place in Councils of State.

"At the time of consultation let him (the king) cause to be removed idiots, the dumb, the blind and the deaf, animals, very aged men, women, barbarians, the sick, and those deficient in limbs.

"Such despicable persons, like animals, and particularly women betray secret council; for that reason he must be careful with respect to them."

(VII, 149, 1:0)

"Women may give evidence for women." In other cases, a woman's evidence is admitted only when no other witness is available. But "one man who is free from covetousness may be accepted as witness; but not even many pure women, because the understanding of females is apt to waver."

(VIII, 68, 70, 77)

"The nuptial texts are a certain proof that a maiden has been made a lawful wife; but the learned should know that they and the marriage ceremony are complete with the seventh step (of the bride around the sacred fire)," (VIII, 227). The book is completely silent about the woman's consent being necessary for marriage. Her consent is never asked and is not needed.

"A wife, a son, a slave, a pupil and a younger brother of the full blood, who have committed faults, may be beaten with a rope or a split bamboo"

(VIII, 299)

Sexual Morality.

"Men who commit adultery with the wives of others, the king shall cause to be marked by punishments which cause terror, and afterwards banish. For by adultery is caused a mixture of the castes among men." (VIII, 352, 353)

Connection with prostitutes and with the wives of actors and singers is no crime "Yet he who secretly (—without bargain and payment?) converses with such women, or with female slaves belonging to another person, and with female ascetics, shall be compelled to pay a small fine

"He who violates an unwilling maiden shall instantly suffer corporal punishment; but a man who enjoys a willing maiden shall not suffer corporal punishment, if his caste be the same as hers.

"From a maiden who makes advances to a man of high caste, he (the king) shall not take any fine; but her, who courts a man of low caste, let him force to live confined in her house.

"A man of low caste who makes love to a maiden of the highest caste shall suffer corporal punishment; he who addresses a maiden of equal caste shall pay the nuptial fee, if her father desires it.

"A man of equal caste who defiles a willing maiden shall not suffer the amputation of his fingers, but shall pay a fine of two hundred *panas* in order to deter him from a repetition of the offence. (Here follow two verses on homosexuality between women).

"If a wife, proud of the greatness of her relatives or her own excellence, violates the duty she owes to her lord, the king shall cause her to be devoured by dogs in a place frequented by many."

(VIII, 362-371)

No Right of Property.

"A wife, a son and a slave, these three are declared to have no property; the wealth which they earn is acquired for him to whom they belong."

Woman's Evil Nature.

"Day and night women must be kept in dependence by the males of their families, and, if they attach themselves to sexual enjoyments, they must be kept under one's control.

"Her father protects her in childhood, her husband protects her in youth, and her sons protect her in old age; a woman is never fit for independence.

"Reprehensible is the father who gives not his daughter in marriage at the proper time; reprehensible is the husband who approaches not his wife in due season, and reprehensible is the son who does not protect his mother after her husband has died.

"Woman must particularly be guarded against evil inclinations, however trifling they may appear; for, if they are not guarded, they will bring sorrow on two families."

(IX, 2—5)

"No man can completely guard women by force; but they can be guarded by the employment of the following expedients." Here follow details of household drudgery.

(IX, 10-11)

"Women do not care for beauty, nor is their attention fixed on age; thinking 'It is enough that he is a man,' they give themselves to the handsome and to the ugly.

"Through their passion for men, through their mutable temper, through their natural heartlessness, they become disloyal towards their husbands, however carefully they may be guarded in this world.

"Knowing this disposition which the Lord of creatures laid in them at the creation, to be such, every man should most strenuously exert himself to guard them.

"When creating them, Manu allotted to women a love of their bed, of their seat and of ornament, impure desires, wrath, dishonesty, malice and bad conduct.

"For women no sacramental rite is performed with sacred texts; thus the law is settled. Women destitute of strength and destitute of the knowledge of Vedic texts are as impure as falsehood itself, that is a fixed rule.

"And to this effect many sacred texts are sung also in the Vedas, in order to make fully known the true disposition of women." (IX, 14—19) Here follows a specimen of a magical formula from the Vedas, which would protect a husband from the infidelity of his wife.

Importance of the Son

The salvation of a Hindu depends upon his possessing a male child. It is the son who performs funeral rites of his father and offers *shradha* to him. If there were no son, the father's spirit would starve. A son has to feed at *shradha* the spirits (*manes*) of his ancestors to the seventh generation upward. The *Shradha* is therefore called the debt of the manes, and unless a man procreate a male child, this debt will not be discharged and he and the other manes will starve. Manu says:—

"Immediately on the birth of his first born a man is called the father of a son and is freed from the debt to the manes; that son, therefore is worthy to receive the whole estate.

"That son alone on whom he throws his debt and through whom he obtains immortality, is

(See page 7)

The Truth

MONDAY, APRIL 27, 1936

ALL RELIGIONS CONFERENCE

We beg to invite special attention of our readers to the appeal to be found elsewhere in this issue made by the Reception Committee of the forthcoming All-India Depressed Classes Conference at Lucknow. Newspaper readers will remember that on April 15 another Depressed Classes Conference was held at Lucknow. But it was a conference of the Depressed Classes only in name. It was a conference of the age-long oppressors of the untouchables, namely of the caste Hindus, and its object was to forge more chains to keep the Depressed Classes in bondage and to prevent them from seeking their liberation and emancipation, to prevent them in fact from embracing another religion which should ensure them their elementary rights of humanity. The conference was held under the aegis of the Congress which to all intents and purposes is a caste Hindu concern, and whose leaders, from Mr. Gandhi downwards, have been begging the leaders of the Depressed Classes not to change their religion, and it was the object of this Congress-managed conference to discredit and throw into the shade the real and genuine conference of the Depressed Classes to be held on May 22, 23 and 24, which will be guided by the leaders of the community itself, and at which the question of change of religion will again be discussed.

For this purpose the Depressed Classes Conference is arranging for an All-Religions Conference to which representatives have been invited from all religions. We expect Islam too will be represented at the Conference, though we regret to note that the Muslims are not taking the interest the importance of the question demands. Nearly every religious community is exerting itself to win over the untouchables to its own ranks. They are doing so because the stakes are very high. The conversion of the untouchables to another religion will create a most formidable political problem. If they decide to become Christians, a third great community will be created in India, which will still further complicate the already too complicated problem of India's political advancement. If they decide to become Sikhs, a similar complication will arise and India's salvation will be put off indefinitely, though conversion to neither of these religions will benefit the Depressed Classes themselves. The untouchables demand social equality which Christianity cannot vouchsafe to them. Christians have never practised social equality and Christianity has never been able to rise above the colour bar. It has never made any attempt to do so. In fact the colour bar is a purely Christian creation. And we wonder how any Asiatic can have the courage to embrace Christianity with the sorrowful fate of Abyssinia and the inhuman atrocities perpetrated by white Christians upon black Christians before them.

It will be just as bad in the case of Sikhism, if not worse. It was indeed amazing to hear Dr. Ambedkar calling the Sikhs a casteless community. Sikhism is a sect within the body of Hinduism. It has no civil law of its own, and all Sikhs are governed by the Hindu law, the law of Manu whose Smriti the Harijans have consigned to the flames so

indignantly. On becoming Sikhs they will be subject to the same Smriti. The Sikhs follow the same caste system as the Hindus. Their marriages are arranged according to the same caste considerations. Claims have been made from time to time in the press that the Sikh Gurus were very democratic and wanted to abolish caste. This is a lie, for no Guru ever made any attempt to abolish the caste system or ever said a word against it. Born under the caste system, they accepted caste as an established fact and made no attempt to alter it. In their domestic affairs and in marriage arrangements in their own families the Gurus followed the caste system. It does not seem to have dawned on any Sikh Guru that there was anything inhuman in the caste system. Sikhism does not and cannot abolish untouchability and has never attempted to do so. Those among the Hindu untouchables who embraced Sikhism remained untouchables, and there are several castes among the Sikhs, which are treated as untouchables by their co-religionists, and, as the leaders of the Mazhabi Sikhs warned Dr. Ambedkar and his followers a few months ago, if the Depressed Classes embrace Sikhism, they will remain untouchables the same as before.

The fact that Shri Shankaracharya Dr. Kurtikoti, the pope of orthodox Hinduism, welcomes the conversion of the untouchables to Sikhism and gives his sanction and support to the Sikh propaganda, while he would move heaven and earth to prevent the conversion of any untouchable to Islam, should be a sufficient warning to the Depressed Classes. Dr. Kurtikoti welcomes the conversion of the untouchables to Sikhism, because he knows that by so doing they still remain Hindus.

The truth is that the only religion which can insure the fullest social equality to its followers and can really emancipate the Depressed Classes from their age-long oppression and depression is Islam. Islam is the first religion in history that taught the doctrine of the equality of man, it was the first religion that taught that "all believers are brothers," and it is the only religion that practises this equality. Social equality is not a political stunt with Muslims as it is with Sikhs, and with some politically-minded Hindus. It is a downright religious necessity with Muslims, and as soon as a person embraces Islam, however downtrodden and despised he may be to others, among the Muslims he claims completest equality. Islamic equality is a fact recognised by the whole world. The Depressed Classes live side by side with us and can see this spirit of uttermost equality in practice among us any day. If they want social equality, the Depressed Classes can find it only in Islam, and this is the only faith in which they will find their social and political salvation.

But while we urge the Depressed Classes to make the right choice, we cannot but bewail the callous indifference of our so-called leaders. They are all preoccupied with coming elections, with organising their forces for exploiting the masses for their own personal benefit, for finding seats in the Assembly, in the ministry and other political jobs in the Government for themselves. So long as there are people whose votes can be obtained by promises fair or foul, the political leaders are satisfied. And even in this bustle and activity they are actuated by downright personal motives. Their gaze is fixed on their own immediate gains. Were their vision not so narrow, were they far-sighted enough, they would devote the best part of their energies to the expansion

of the electorate and making it an effective political power. In this respect they stand in strong contrast with the sister communities. Take, for example, the Sikhs and their political leaders. You hardly ever hear of their religious leaders, for Sikhism is not properly speaking a missionary faith. It is the political leaders of the community who, realising the smallness of their numbers and knowing that in the peculiar political conditions of present-day India strength depends upon numbers, have initiated a mighty missionary movement for the expansion of the community's ranks. Has Sir Fazl-i-Husain or any of his lieutenants done anything like it for the Muslim community? The fact, of which the Muslim masses are becoming increasingly conscious, is that whereas the leaders of other communities consider themselves part and parcel of their communities and realise that they stand or fall with their communities, the Muslim leaders consider themselves to be wholly apart from their community, so entirely apart indeed that in the manifesto embodying the aims and objects of the Unionist Party under the leadership of Sir Fazl-i-Husain which was issued the other day contained a clear distinction between classes and masses, the self-constituted leaders—all members of the Unionist Party and their rich relations—forming the classes, and those whom they are out to exploit as the masses. They consider themselves as something apart and distinct from the Muslim community. They have nothing to do with the community. They exist only to take its votes and rule over it. This new consciousness that is dawning upon the Muslim masses contains a very grave menace in it and might end in a dreadful catastrophe one day.

In the meantime we cannot but urge upon the Muslim public the necessity of the propagation of Islam. The existence of Islam in this country and its political strength and prosperity are closely bound up with this work. No sacrifice that the Muslims can make in this behalf will be too much and it is a sacrifice which promises immediate results in a generous measure. The Depressed Classes which number several crores are asking for your hand of friendship. Are you going to drive them into the fold of some other community because you are not willing to receive them? It will be a terrible day for the Muslims in India if they are turned away, for we will be not only losing friends but also adding to the strength of our enemies. Let every Muslim ponder deeply over this question and make a decision.

SOME ORGANIZATION!

Apropos of Muslim political leaders and Muslim organizations we are reminded of a story we heard the other day. It relates to a Sikh primary school teacher in a remote village of the Rawalpindi division. He was under orders of transfer to another place, to which he did not wish to go. He made his representation, but as he was only a primary school teacher holding a post in a very low grade, the authorities did not give any weight to his representation and insisted on his transfer. But in a few days the educational authorities of the division received a letter from the head office of the Sikh Educational Conference over the signature of a high placed Sikh gentleman who had been a member of the Secretary of State for India's Council, protesting against the Sikh teacher's transfer and requesting the authorities to rescind the order of transfer as the same was against the teacher's will. Needless to say, the order was rescinded.

This is what they call organization. The community takes notice of and comes in time to the help of the humblest of its members. There are Muslim organizations also in existence, political as well as educational. Has anybody ever known any of them moving like this in the interests of a helpless and friendless individual? How many Muslims know that there is such an institution as a Provincial Muslim Educational Conference in existence in the Punjab? But there is one. It stirs only once in a blue moon, and then goes to profound sleep for a number of years. Beyond bringing a certain type of office-hunters into temporary prominence and holding a futile and nonsensical session once in a decade it has never done anything nor ever aimed at any definite object. God save the Muslims from their leaders!

A FEDERAL ISSUE IN KASHMIR

We have received an appeal from the Punjabee-Hindu, Muslim and Sikh settlers in Kashmir, which calls for prompt action from the Government of India. The Kashmir State owes its prosperity and its political and educational progress almost entirely to the Punjabi element of its population. It was the Punjabis,—Diwans, viziers, doctors, engineers, teachers, professors and others,—who built up the administration of the state and have brought it to its present strength, efficiency and enlightenment. Most of them migrated to the state and settled down permanently in it at the invitation and encouragement of the state authorities. The commerce and industry of the state is also indebted to the energy, initiative and capital of the Punjabi alone. And now, when the state's people have learnt to stand upon their own legs, they have turned upon their erstwhile benefactors and the state which they and their ancestors served with such faith and devotion has chosen to reward them for their services in a most ungrateful manner. Be it known that these Punjabi settlers in Kashmir who have done so much for the state and to whose labours alone the state owes its present prosperity have been deprived of all civil rights and are being treated in a manner for which we cannot find a precedent elsewhere in the world. It is stated that according to the new definition of a "state subject," no Punjabi can ever acquire that status. The children of Punjabi settlers are no longer eligible for employment in the state. Discrimination is also made against them in respect of their admission to schools and colleges. They are not allowed to compete for open scholarships. They are not granted state contracts. Their sick are not admitted to state hospitals. In fine, they have been deprived of every civil right in the country which is the country of their birth and which is the only home the majority of them know. Such a state of affairs is absolutely intolerable, and we cannot understand why the Government of India has not interfered in the matter so far. The Government of India generally complains that it has not the power to interfere when Indians are treated unjustly in Canada, the U. S. A., South and East Africa and in other colonies. Surely it cannot plead the same inability in Kashmir. These settlers in Kashmir are British citizens and have the same right to protection as any other citizens of British India. Might we hope that the Government of India will move in the matter at an early date and see to it that the disabilities to which these poor people are subjected are removed and their rights are restored to them?

"TO WRONG ISLAM IS TO WRONG INDIA AND THE EAST"

(To the Editor of the Truth.)

LEARNED SIR,

I am not a little amazed at the temerity of an apparently enlightened Hindu, who is nothing less than a professor and who has made himself famous, or should I say infamous, within the narrow circle of his own bigoted co-religionists by taking up his rusty cudgels against a religion that has shed its lustre of civilization throughout the world. He has had the boldness to make use of his secondhand knowledge to challenge a religion which has stood the test of time from its Holy Founder to our day. Many a challenger has entered the arena before, but every one of them was driven to the wall, and it is no wonder how easy it was for a Vaswani (like a frog in the gloomy quagmire) to be silenced at the mere sight of the luminous torch that was raised aloft from the invulnerable ramparts of THE TRUTH! Much as we regret the lapse of Prof. M. H. Vaswani, I am happy to observe that a namesake of his, who is a much greater man, has already paid his homage to Islam. I allude to Prof. T. L. Vaswani, who in his "Spirit and Struggle of Islam" has said things which Prof. M. H. Vaswani should have taken to heart. One took his inspiration from the spiritual East, while the other borrows his tainted information from the materialistic West. Surely, East is East and West is West and the twain but rarely meet.

"To wrong Islam is to wrong India and the East," says Prof. T. L. Vaswani, "and as long as Islam lies wounded, the Orient will be in the grip of aggressive, exploiting imperialisms of the West." It is time to abandon crude conceptions of the Islamic ideal, an ideal which has been a shaping power in the East and the West alike. Long before the French Revolution, Islam gave to the nations a message of liberty, equality and fraternity. In a word, Islam represents not barbarism but that spiritual idealism which is the very heart of Asia. It was the force which gave light to Europe when it was plunged in darkness.

The World's Debt to Islam

Prof. T. L. Vaswani salutes Prophet Muhammad as one of the world's mighty heroes. True it was, that Muhammad (on whom be peace) was a world force, a mighty power for the uplift of many races. A king and a spiritual leader, yet he mended his own clothes and lived as the humblest of the humble, for the religion he preached only meant service, and the faith he preached has achieved an abiding place in the social and political life of all nations. Islam has given the world a religion without priests; Islam abolished infanticide in Arabia; Islam enjoined total abstinence from drink; Islam emphasised the great qualities of faith, courage, endurance and self-sacrifice. Even a cursory glance will show what Islam did for Europe in the Middle Ages. Islam founded the great Universities of Spain which drew Christian scholars from all over Europe and one of whose scholars became in due course the Pope of Rome. They taught medicine, chemistry, philosophy, natural history, mathematics and fine arts. Islam enriched the art and architecture of the whole world.

Islam inculcates the most catholic views about salvation, which it offers to all peoples without any distinction of race, who believe in the Unity of God and the Last Day. Islam cries to every one that there is no compulsion in religion.

I am afraid I may go to an unwieldy length, if I continue like this on the beauties of the Islamic religion. Let us hope that Prof. M. H. Vaswani will soon find out his mistake and arrive at the truth with all the guidance set forth in the *Truth* for his benefit.

Moulmein.
18-4-36

Yours truly
MD. IBRAHIM

DEPRESSED CLASSES CONFERENCE

An Appeal

The following appeal has been issued by the Reception Committee of the All-India Adi-Hindu Depressed Classes Conference:—

The All-India Adi-Hindu Depressed Classes Conference will be held at Lucknow on May 22, 23 and 24, 1936, under the Presidentship of Dr. B. R. Ambedkar, M.A., Ph.D., D.Sc., J.P., M.L.C., Bar-at-Law of Bombay. Very important resolutions will come before the Conference relating to the economic and social life of the Depressed Classes, but most important of all will be the issue raised by Dr. Ambedkar in his famous pronouncement of the Yeola Conference, Nasik, in October last, which relates to a "Change of Religion". The Conference will decide what is to be done in regard to this question and what are the next steps to be taken.

The public well knows that the Depressed Classes are not financially able to arrange for this all-India Conference without the generous help of those who are interested in their economic, social and educational improvement. So this appeal is made for contributions to help to meet the expenses of the Conference.

It is earnestly hoped that our friends and well-wishers among all classes and creeds will come forward to help us in our effort to improve the conditions of our community.

Contributions may be sent to the Lucknow National Bank Ltd, Lucknow, for credit to Reception Committee Fund, All-India Adi-Hindu Depressed Classes Conference or to the Secretary, Reception Committee, Latouche Road, Marris Market, Lucknow.

COME UNTO MACEDONIA—

(To the Editor, The Truth, Lahore.)

DEAR SIR,

Permit me to invite your attention to a matter of urgent importance. The Qadianis have established a propaganda centre at our neighbouring town Mahgaon. A Punjabi officer of the local cement factory is its secretary. He is a very zealous worker and is ever trying to lead his Muslim subordinates astray from Islam by using the influence his official position gives him as well as others who are not educated enough to withstand his preachings. Several other Qadianis are working in cooperation with him in the said town as well as in the neighbouring villages. Several so-called Maulvis have tried conclusions with them, but the results have been quite the other way about. I am afraid if something is not done in time, God forbid, hundreds of Muslims will be led away from Islam and will fall into the toils of the Qadianis, and the plague will by degrees spread throughout the C.P. A propaganda centre to counteract this heresy is a most urgent necessity.

The Musalmans of C.P. are in a very backward condition and the Muslims of the Punjab and the C.P. have been treating them in a step-brotherly

fashion. All their endeavours, political or religious, remain outside the C. P. and we of this province are simply ignored. We admit that we are ourselves most to blame for this state of affairs. But whatever the causes, we are now quite helpless, and it is the duty of those to assist and protect us who are in a position to do so. For God's sake, come to our help and put a stop to this spreading heresy. God Almighty will reward you for this, and if you neglect us, we shall plead against you on the day of judgment. We want at least two Maulvis, who should work here for some time until we are ourselves in a position to take over the work.

Jubbulpore.

Yours truly

A MUSLIM.

The Truth: We are deeply affected by this appeal, and if it were at all possible, we should respond to it without delay. It is certainly one of our aims to build a missionary force not so much

for fighting Mirzaism which is already on its last legs, but for the propagation of Islam. But when that dream will materialise we cannot say. Man proposes, God disposes. In the meantime we are giving publicity to the appeal in the hope that perhaps some one might take up the work as a labour of love.

This is not the first appeal of its kind we have received. In fact, we receive such appeals frequently especially from the Depressed Classes. We supply whatever literature we possess, but it is too little to speak of. If our readers helped us in this work, as well as in widening the circle of influence of the *Truth*, the realisation of our great dream would be brought much nearer. In answer to this appeal we make our appeal to our readers to kindly help us in this work and give immediate and earnest attention to this appeal.—*Ed.*

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MANU ON WOMAN

(Continued from page 2)

begotten for the fulfilment of the law; all the rest they consider the offspring of desire (a basis for the law of primogeniture which deprives the younger brothers of their share in the father's estate).

"Through a son he conquers the worlds, through a son's son he obtains immortality, but through his son's grandson he gains the world of the sun.

"Because a son delivers his father from the hell called Put, he was therefore called *putra* (a deliverer from Put) by the self-existent himself" (IX, 106-107, 137-138)

A son is so absolutely essential to the well-being of a man in the hereafter, that in the absence of a legitimate issue of the body one has to be adopted or even purchased. But the remedy is hazardous, for Manu says:—

"Whatever result a man obtains who tries to cross a sheet of water in an unsafe boat, even that result obtains he who tries to pass the gloom of the next world with the help of bad substitutes for a real son." (IX, 161)

One method of obtaining a male heir is called *Niyoga*, which means appointing the wife, if the husband is impotent or diseased, to raise male issue for him by cohabiting with another man, or if the husband dies childless, by appointing his widow to do the same.

The Seed and the Soil

This raises the question: Does the child so born belong to the woman's husband or to the other man who fecundated her?

"They all say that the male issue of a woman belongs to the lord, but with respect to the meaning of the term 'lord' the revealed texts differ; some call the begetter of the child the lord, others declare that it is the owner of soil. By the sacred tradition the woman is declared to be the soil, the man is declared to be the seed" (XI, 32-33)

Here follows "a holy discussion" on the rival claims of the seed and the soil to preference. On behalf of the seed it is contended that "whatever kind of seed is sown in a field a plant of that same kind, marked with the peculiar qualities of the seed, springs up." The earth is the womb in this case, but the seed develops none of its properties. And if seeds of different kinds are sown in the same field, each comes up according to its own kind. That one plant should be sown and another be produced cannot happen. Here follow four verses which seem to be quite out of place and contradict the argument which they are intended to support.

"Never therefore must a prudent well-trained man, who knows the Veda and its Angas and desires long life, cohabit with another's wife.... Seed must not be sown by any man on that which belongs to another..... They declare a field to belong to him who cleared away the timber, and a deer to him who first wounded it." (XI, 41-44)

Next comes the argument on behalf of the soil as follows:—

"As with cows, mares, female camels, slave girls, buffalo-cows, she-goats and ewes, it is not the begetter (or his owner) who obtains the offspring, even thus it is with the wives of others

"Those who have no property in a field, but

possessing seed-corn, sow it in another's soil, do not indeed receive the grain of the crop which may spring up.

"If one man's bull were to beget a hundred calves on another man's cows, they would belong to the owner of the cows: in vain would the bull have spent its strength.

"Thus men who have no marital property in women, but sow their seed in the soil of others, benefit the owner of the woman; but the giver of the seed reaps no advantage.

"If no agreement with respect to the crop has been made between the owner of the field and the owner of the seed, the benefit clearly belongs to the owner of the field; the receptacle is more important than the seed.

"But if by a special contract a field is made over to another for sowing, then the owner of the seed and the owner of the soil are both considered in this world as sharers of the crop." (XI, 48-53)

The argument is very interesting but unfortunately it is dropped abruptly without arriving at any decision.

The lawgiver tells us next (59-63) that a woman may raise issue to her husband by cohabiting with a near relation of his, and though it is flatly contradicted in the next five verses and the practice is declared to be fit for cattle only (64-68), it may be taken for granted that *Niyoga* is permitted.

Sundry Rules

A man may abandon his wife if he finds after marriage that she is blemished, diseased or deflowered. If a wife hates her husband, he may bear with her for a year, after which he should put her aside. If he is a drunkard or has some evil passion and the wife shows him disrespect for these vices, she shall be deserted for three months and deprived of her ornaments. "A barren wife may be superseded in the 8th year, she whose children all die in the tenth year, she who bears only daughters in the eleventh, but she who is quarrelsome without delay." "A wife who, being superseded, in anger departs from her husband's house, must either be instantly confined or cast off in the presence of the family." (XI, 72-83)

It is the father's privilege to give his daughter in marriage to whomsoever he pleases. But if she remains unmarried for three years after attaining puberty (i. e., after the appearance of the menses), she can contract a marriage of her own will. But "a maiden who chooses for herself shall not take with her any ornament given by her father or her mother or her brothers; if she carries them away, it will be theft." (IX, 92) In such a case the father loses the nuptial fee.

"A man, aged thirty years, shall marry a maiden of twelve who pleases him, or a man of twenty-four a girl eight years of age; if the performance of his duties would otherwise be impeded, he must marry sooner." (IX, 94)

A man's estate goes to his sons on his death. Neither the widow nor his daughters receive any share. Recommendation is made to the sons to make presents to their sisters out of their shares, but the mother is simply ignored. On the whole, a woman and a Sudra stand on the same footing.

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MUHAMMAD THE PROPHET

AN ESSAY

by

F. K. KHAN DURRANI, B. A.

WITH A FOREWORD BY

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Alas for Abyssinia!

[By F. K. Khan Durrani.]

Alas for Abyssinia! The last independent African Empire is no more. The Emperor after a noble struggle of many months has at last realised the hopelessness of it and left the land of his birth for good to live probably as a British pensioner for the rest of his life. All resistance has broken down in Abyssinia, and the Italians have entered the capital triumphantly.

But the story does not end here. Abyssinia as an independent state has perished to all appearances, but it leaves behind a tangled skein of international problems which cannot be solved without a titanic struggle, much fiercer and much more devastating than the last one, which will be the death of the modern civilization.

Inhumane Methods of War

The reader will remember the well-known lines of Iqbal on the doom of Europe —

آہاری تہذیب اے ممالکوں سے آپ ہی خودکشی کریگی
جو شاخ بازی پہ آشیانہ بنیگا ناپائیدار ہو گا

"Your civilization will cut its throat with its own hand, for the nest built on a tender twig cannot last." And the twig on which Europe has built its civilization is not only tender, but also rotten. It is a civilization based upon gross selfishness, on brute force, on material interests, in which God finds no place. No doubt, they too pretend to have a sort of a religion, a comfortable Sunday affair which is not permitted to interfere with the daily life of the individual, his pleasures and pastimes,—the worship of a visionary prophet of Israel who placed his kingdom on the other side of the grave, beyond the pale of any utility or benefit to man in his daily struggles.

Respect for law is an essential condition of civilized life, and nothing creates respect for law so much as religion does. The European respects the law because he has realised by experience that it is expedient to do so, while the Muslim respects the law because of the religious background of his training, because of the fear of God in his heart. When the European is roused to fury and goes to war where no policeman can deter him from excesses, the thin veneer of culture falls off, and the unregenerate brute stalks forth in his full brutal glory. No law human or divine puts any check on his native brutality.

No doubt, they have international laws and conventions. But these laws and conventions they respect only among themselves, or where there is fear of swift retaliation. Where there is no such fear, where the enemy is weak and non-European, against Asiatics and Africans for instance, these conventions become a dead letter, and breaches of them leave the conscience of Europe untouched. Open towns are sacked, and women, children and the aged are massacred in cold blood, because there is no fear of God in the hearts of European warriors. All European races without exception resort to such methods of war against weaker races. We saw this in the Tripolitan War of 1911-12; we saw it in the Balkan War of 1912-13, we have seen it on many another occasion in recent years, and we have seen it now in Abyssinia, where open towns have been bombed and burnt, where poison gases have been used, and every inhumanity has been perpetrated without shame and without touching the conscience of Europe. And Italy has triumphed not through the bravery of her soldiers, but through superior and most up-to-date armaments, while her victim was, comparatively speaking, almost unarmed.

Decline of British Power

But the fall of Abyssinia betokens more than the effacement of an African Empire. It is an unmistakable indication of the decline of the British power. Not very long ago, just before the Great War—probably in 1913—the *Times* of London, speaking of Persia, said a drop of a British soldier's blood was worth more than an Eastern Empire. It was what they call drunkenness in the pride of power. Well, that drunkenness is past and England has become sober, so sober indeed that she is willing to have peace at any price. In her war in Abyssinia Italy has offered studied insults to Britain more than once. She has defied international conventions, bombed British hospitals and ambulance units and given every possible provocation to war with England and England has swallowed down every insult.

Apparently British statesmanship has gone bankrupt. No doubt, Mr. Anthony Eden, then Minister for League Affairs, did much to put off the evil day from Abyssinia. The sanctions, paltry as they were and applied half-heartedly and in a very

tardy fashion, were also a British achievement. But it is also a fact that neither a rifle nor a cartridge crossed the British frontier into Abyssinia, although, had England wished and had her old-time courage and far-sightedness, she could have armed the country to the teeth. As it was, Italy went on pouring armies and armaments into Eritrea and Somaliland for months on end in preparation for a war of conquest. And England did nothing beyond talking in the "thieves' kitchen" at Geneva.

We have been hearing much tall talk of League principles, just as they talked of a "righteous cause" and a "war in defence of civilization" and much bunkum of that kind during the Great War. Oh the hypocrisy of European statesmen! When Europe has passed into the limbo, the world will remember her by her amazing capacity for hypocrisy, by her false-hearted diplomacy and lying propaganda and her wonderful skill and acumen in dressing her devilish designs in garbs of angelic purity. For the British talk of League principles was—and is—nothing more at the bottom than a confession of weakness, and enemies of England know it.

Islam alone can save England

Thought is very often fatal, especially when it looks backward, and England has come to the realization that her Empire is overgrown and is held together by the slenderest of ties. Like the bloated capitalist she has grown too fat to move. She has to consult the Dominions for every step she takes. To Canada an alliance with the U S A. is more useful than the world entanglements which her partnership in the British Empire means. South Africa and Australia are rapidly growing into mighty states, while the smaller colonies can become heavy liabilities in time of war.

The triumph of Italian arms is really the triumph of French diplomacy and France naturally felt much "relief" at the flight of the Negus from Abyssinia. Italy now becomes a great Red Sea power and a standing menace to British communications with the East, and naturally England is looking for a new waterway to connect the Mediterranean with the Red Sea, which now becomes a storm centre. Italy has ambitions in Asia Minor. Italy has ambitions in Yemen, and she has an eye on Egypt. These are Islamic lands, and friendly relations with them are of paramount importance to England. The question is: Should these lands now look to England for friendship or to Italy?

The Italian dream of expansion and a world empire puts merely friendly alliances with her out of the question. Such alliances will naturally mean surrender to the more powerful ally. On the other hand, an alliance with England is impossible unless and until a complete change of heart takes place in the British people, of which no signs are visible at present. England happens to be frightfully mean in her dealings with the Muslim world. Her polity in this respect seems to be still shadowed by the pre-War Imperial tradition. The world has changed, European politics has assumed an entirely different complexion, and unless England wants to shrink into a petty island state, she must change her policy towards the Islamic East. In view of the present alignments of the powers and their armed strength and future policies and ambitions, Turkey should be the natural ally of England in the Near East. England has not taken any step so far to cultivate friendship with the Turks.

Palestine is a small state. Its possession might have been of imperial importance to England in pre-War days; it is of none now, and the creation of an Judo-Arab problem in that land by importing the Jewish riff-raff from Europe and America can do little to serve her imperial purposes. The Jews are a wholly worthless element in time of war, and a dissatisfied Arab population can be a serious menace. There are also some outstanding questions between Saudi Arabia and England. The Gulf of Aqaba and a narrow strip of desert along the shores of the Persian Gulf have been a bone of contention between them. They mean nothing to England and may mean much to Arabia. But England, instead of trying to make friends, has been acting like a truculent Jew. Unless England gives proof of a complete change of heart and tries to win the friendship of the Muslim East with sincerity, the days of her imperial grandeur are numbered.

The Shroud Stealers' Association

The Italian victory in Abyssinia is just as bad a reverse for the League of Nations, which has proved true to the verdict pronounced on it by Dr. Sir M. Iqbal at the time it was formed. He said:—

ہر نیک کار دوش روز ہر نیک بزم کہ
ہر مددگار جہاں طرح ہو ہذا حلقہ اند
من ازین بیش ندیم کد کف مژدہ چید
بہر گفیم قبور انجمن سادہ اند

"In order that the polity of war be removed from the ancient family of man, the sympathisers of the world have formed a new organization. But I only know that a few shroud-stealers have formed an association for the division of graves." Its cumbersome procedure, its hesitations, its unwillingness to take any decisive step and its inability to enforce its will have made it the laughing stock of the world. Any power strong enough to defy its will can defy it with impunity. Japan defied it. Italy has defied it; France may defy it tomorrow, and England, because of her own inherent weakness and anxious to avoid war which might shatter her empire to bits, seems to be the only country anxious to maintain it. In unsophisticated Asia such a hopeless body would not have survived the rebuff it has sustained at the hands of Italy a day and would have dissolved of itself. But European diplomats are past-masters in make-belief and may carry it on a little longer.

Fighting One's Own

On reading the news of the Italo-Ethiopian War I have often been gripped by a poignant feeling, a harrowing pang which students of the history of the British conquest of India so often feel. India was conquered for England by Indian armies and Abyssinia has been conquered for Italy by a people closely related to the vanquished. Eritreans and Somalis shedding their blood in a cause in which they can have no interest whatever, for subjugating their neighbours in the interests of a distant race! What could be more sorrowful or more shameful. But we dare not call shame upon the Somalis and the Eritreans, when our own men are willing to sell us all to foreigners for empty titles and petty jobs. There cannot be anything more debasing than thralldom to a foreign race.

The Truth

MONDAY, MAY 4, 1936

THE MUSLIM READER

With this issue the *Truth* is completing the first year of its life and it is time to cast a retrospective glance over the first year's experiences. In a word these experiences have not been very happy and the results are far from being satisfactory.

Let us confess at the very outset that the blame in part lies at our own door. For the last seven months the Editor has been carrying on single-handed. The work in the office of even a weekly journal of this nature is generally more than one man can grapple with, and the present writer cannot write a decent canvassing letter even to save his life. We expect this defect will be removed before the next issue is out.

But these seven months gave the Editor the opportunity to read the correspondence and study the Muslim reader's mind. The experiences have been painful as well as amusing.

To begin with, the number of Muslim readers is very limited. Out of every hundred men who can read and ought to read and can afford to pay for the stuff they read, perhaps ten—probably less—actually do read. The rest are little better than animals so far as their intellectual requirements are concerned.

The second revelation is that the Muslims of modern education, especially the high-placed and the well-to-do, are, with rare exceptions, a false-hearted and grossly selfish race, who are thoroughly callous to the interests of the community they belong to. You will rarely find a Muslim journal on the table of a Muslim M. L. C. or M. L. A. The voice of the community reaches them only through the columns of some Anglo-Indian journal or through some interested party. The Depressed Classes have declared their intention to abandon their ancestral religion and embrace some other faith. The name of Islam has been mentioned frequently in this connection, and Hindu leaders have been moving heaven and earth to prevent them from embracing Islam. There is no Hindu leader worth the name who has not expressed himself on this question. The Sikhs are a very small community, a mere drop in the ocean, but their leaders are doing their utmost to persuade the Harijans to embrace Sikhism. But not a single Muslim politician, whether in the councils or hoping to go in, has shown the least little interest in this question. They have never given the least thought to it and behave in their public life as if nothing had happened. Every child knows that the future of Islam in India depends in a very large measure on its propagation and missionary activity. The community is in a minority and must expand its ranks in order to safeguard its existence in the struggles that lie ahead. But to our M. L. C.'s and M. L. A.'s, apparently, it matters little what happens to the community. They only want the votes of those who are Muslims already. For the rest they don't care. They don't even care what happens to their own children and grandchildren whose well-being will of course depend upon the well-being of the com-

munity of which they are members. They want immediate gain for their own persons only. So a religious journal like the *Truth* can expect little of them.

This journal has also been suffering from a certain prejudice that prevails against Muslim enterprises, especially against Muslim journals. The prejudice is based upon ignorance, but it is there and is very deep-rooted. Journals come into existence and die out in a few months. The few who become subscribers lose their money and believe the editor has swindled them of their money. It is always the editor who becomes the thief, although the poor wretch hardly ever has anything to do with the management. The editor's business is only to write and edit. The publisher is responsible for the rest. But there never is any swindle. The failure of a journal is a calamity and not a source of profit to the editor or the publisher. The publisher's profit lies in continuing, and he stops only where continuing becomes impossible and when he has ruined himself completely. The individual subscriber loses a few rupees, one, two or three, whereas the publisher loses thousands. Commercial communities understand it well, and regard the failure of a journal as a calamity. They sympathise and try to assist, whereas the Indian Musalman jubilates over the failure of a Muslim journal, and those who lose a few rupees call the editor and the publisher thieves. The Indian Musalman stands alone in this respect in the whole world. It is not due to any callousness on his part. He just does not understand the phenomenon. Not being commercially-minded he does not.

A journal fails for want of readers. Influenced by the general prejudice we have mentioned above, many intending readers wait until the journal has established itself. If they judged the quality of the journal by the first few numbers and became subscribers forthwith, the journal would become a successful proposition and go on with hope and confidence. But the readers wait until it should get established, though how it will get established without readers is not quite clear. But the average reader does not think like that. He thinks only of his own three or four rupees and waits. He waits too long and the journal perishes for want of readers. 'I told you so,' chuckles the waiting one.

Muslim journalistic enterprise is not a paying concern, and we do not know of any Muslim journal living on its profits. There is something dreadfully wrong with the Muslim community and the wrong is growing worse. The community is heading straight towards the Depressed Class status. However, that is not the question we would dilate upon here, although the prospect is so dreadful we would be failing in our duty if we did not warn the community of it. As the Muslim journals cannot live by their journalistic business, they try to meet their budgets otherwise—by blackmail, by sycophancy or jobbery, by trading upon the community's interests, or by bookselling. The last is the usual thing with weekly journals, and we too have taken it up. We not only request, we expect our readers to kindly patronise our publications, which are necessary for keeping the journal afloat, and without which for cannot become self-supporting till doomsday.

While the Muslim journals' sources of revenue are so uncertain and the paying readers so few the

number of those who want free supply is very large indeed. Requests for free supply come generally from reading rooms. Some of these reading-rooms are genuine affairs, though their requests for free supply deserve no sympathy. A reading room is a community affair, and the members being many, it should not be difficult for them to club their money or raise subscriptions locally. But by some mysterious reasoning they come to think that by forming themselves into an association they become entitled to demand free supply of journals and take the easy road of begging for the charity of a distant publisher who more often than not cannot meet his own budget. At the moment of writing there lies before us a request of this nature from an association which counts a number of knights and Khan Bahadurs among its patrons, but instead of asking those high and mighty ones to put their hands into their pockets to pay for the journals they want they have written to us to send the journal free. Apparently, what an association cannot afford, a poor editor-publisher like the present one can. But there are other associations which are no more than postal addresses. A fellow goes to the local Post Office, establishes an address, constitutes himself into the secretary of such and such "reading room", and writes for free supply of journals! It is a bit gratifying to our provincial vanity that not a single request of this nature has come from anywhere in the Punjab.

There are also people who are out to cheat the publisher as much as they can. They ask us to issue the paper, assuring us that the money would follow shortly. It never comes. In fact, the readers pay their arrears but rarely. We trust to their honour and they requite us by inflicting financial loss on us. Trusting a reader's honour very often ends in losing a reader for good and incurring his enmity besides. For the man who owes but refuses to pay generally becomes an enemy. B-hold the appreciation we receive from those we try to serve!

There are also readers, generally high placed and well-to-do, who seem to think that they have a heaven given title to free supply of journals. Specimen copies are sent to them generally at the request of their friends and letters are written. You may go on writing and sending the paper till doomsday. They will go on receiving the paper, ignore your letters and will never pay. They won't even return the paper. They will think of returning it only when the V.-P.P. is presented to them.

Well, these are some of the experiences we have had during the year. But happily there is another side of the shield, and it is this side that gives us the courage to go on. During this year we have also made some good friends. Their number is small, but their sincerity and sympathy with the task we have set before ourselves is a great asset, and to these we turn for help. We beg to request them to kindly renew their subscriptions forthwith and find new readers from their circles of acquaintance. This help is needed most urgently. We also request those among them who have not got our publications as yet to kindly order their copies now, as the sale of these books is essential for the maintenance of the journal. We have spoken rather openly of our difficulties. But these difficulties are common to every Muslim

journal. Every one has the same experience and so we are not dismayed. We shall carry on the same as before and we do expect that those of our readers who appreciate the services this journal is rendering will extend us their helping hand without delay.

Muslimization of Harijans

Elsewhere is published an appeal from Mir Ghulam Bhik Nairang, M.L.A., General Secretary, Jamiat Tabligh ul-Islam, Ambala City. We know Mir Sahib; we know his work and methods of work, and his appeal suggests thoughts which we do not mind sharing with our readers.

In America they say that if you possess 10,000 dollars to start your business with, you should put aside 9,500 dollars for advertisement and propaganda and invest only the remaining 500 in your stock-in-trade. The Lahore Mirzais seem to have mastered this American method to perfection and are spending no end of money on this type of propaganda. Almost every pamphlet issued from their office is devoted to this kind of drum-beating and to appeals for funds, with the result that the general public has come to think that they are the only people doing missionary work, and naturally all their charities flow in that direction. And our Muslim public is so backward, so thoughtless and altogether so ignorant and apathetic that you cannot hope to move them without beating your drums very loud.

But the work among the Harijans is of such a nature that publicity can do more harm than good because it only serves to invite opposition and counter-propaganda. It is, therefore, with no small pain and fear that we read announcements concerning Islamic missionary propaganda in the daily press. The worker and his supporters do not meet with the necessary support and appreciation from their community. They seek it, therefore, through the daily press, with the result that very often they do much harm to the cause which they are out to serve. The leaders and organisations of our opponents are not like the leaders and organisations of the Muslim community. They work in a thorough and methodical manner. While the Muslim leaders are busy with their luxuries or with schemes of personal gain, elections and so forth, Hindu leaders scan the Muslim press minutely for any news affecting Hindu interests. Such announcements in the Muslim press are then given careful consideration by Hindu organisations and prompt steps are taken to undo the effect of Muslim propaganda.

Mir Ghulam Bhik Nairang knows all this and has, therefore, always sought to work quietly, with the result that his work is not receiving the attention it deserves. But we know that the work he is doing is of a solid nature and deserves the whole-hearted support of the community. The work among the Depressed Classes is of a most urgent nature and brooks no delay. We are perfectly sure we are not exaggerating in the least that the work among the Harijans will be the making or unmaking of Muslim India. If you bestir yourself to-day and do what the situation demands, you will help to create a mighty Muslim India. But if you fail to do your duty to-day, then prepare yourselves to take the place of the Depressed Classes to-morrow and sink to the level of the Pariahs and the Chamars. Time and tide wait for no man, the forces of history are

Propagation of Islam among Harijans

Syed Ghulam Bhik Nairang, M. L. A., General Secretary, Central Jamiat-i. Tabligh-ul-Islam, Ambala City, has issued the following appeal :—

In October last the Depressed Classes Conference held at Yeola, District Nasik, under the presidentship of Dr. Ambedkar, unanimously decided that the Depressed Classes should abandon the Hindu Religion and embrace some other faith which may rescue them from their present unspeakable degradation and ensure for them equality and fraternity with other followers of that faith. Since then determination to change religion has been expressed by the Depressed Classes in innumerable meetings all over India and the movement initiated at Yeola has become India-wide. Hindu leaders have been moving heaven and earth to dissuade the Depressed Classes from leaving the Hindu fold. Christians, Buddhists and Sikhs have been making gigantic efforts to induce them to accept their respective religions. But the Muslim community has not taken sufficient active interest in this matter. Our political leaders have remained inactive, silent and even apathetic, as if nothing had happened. Religious workers have been handicapped by financial difficulties and no lead has been given to the general Muslim public. My Jamiat has been quietly working among the Depressed Classes since January last, but for very good reasons this fact was not announced in the press so far. There are great hopes of success, but progress is blocked by paucity of funds. Appeals were privately addressed to 800 individuals, but only 39 responded. Most valuable time is being wasted and a rare opportunity is being lost. It is time for Muslims to wake up, understand the true meaning of the situation and do their duty without a moment's delay. Seventy millions of oppressed humanity are most piteously struggling to regain their natural heritage of equality and fraternity as children of Adam and Eve and it is up to the Muslims to bestow on them this blessing which of all religions of the world Islam alone can give. Work already started by this Jamiat among the Depressed Classes has to be continued, extended and pushed to a successful issue. Many more workers have to be sent out, many more fields of work have to be explored, much more literature has to be distributed, and methods of work adopted have to be made much more effective. The All-India Depressed Classes Conference of Lucknow fixed for 22nd, 23rd and 24th May will be most important and epoch-making and this Jamiat is sending a deputation to Lucknow to put the case for Islam before this Conference. All this requires big funds and I appeal to all Muslims to send me their donations without the least delay.

(Continued from page 5.)

respecters of no persons and those who will not help themselves do not deserve to live at all. We would urge upon our readers, therefore, to wake up, rise to the height of the occasion and do their duty towards Islam and Muhammad (May peace and Allah's blessings be upon him).

The Jamiat is sending a deputation to the Depressed Classes Conference at Lucknow. There is a great demand for free literature. We may inform our readers incidentally that the present writer will probably represent Islam at the All-Religions Conference which will be held as part of the general Conference at Lucknow. The present writer is much burdened with work just now and is also quite aware of his own disabilities. But they say :

قرآن نام میں دیوانہ زند

"The choice fell upon the maniac me," and he has been told to prepare for it and is now busy with this work. The deputation and other things connected with the work naturally require money and we do hope our friends and supporters will not leave us in the lurch in regard to it.

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THE MULLAH'S RELIGION

(To the Editor, *The Truth*.)

DEAR SIR,—I beg to raise my feeble voice and I hope that you as a true Muslim leader will extend a helping hand to us through *The Truth*.

The Muslims of this place are engaged in a bitter strife among themselves. You are aware that there are two associations here. There was wrangling among the leaders of the associations here and we hoped when the Moulvi of the Sunnat-ul-Jamaat came, he would put things in order. Now we have three Moulvies here: Moulvi Ameer Ali, Moulvi Nazir Ahmad Seemab, B.A., H.U., H.P., and Hazrat Maulana Shams-ud-Din Nizam ud Deen Al-Hosaini. But instead of coming to a better understanding the Musalmans are more divided than ever. Moulvi Nazir Ahmad has openly declared Moulvi Ameer Ali and his followers to be *Mardoods* and *Kafirs* at a meeting at Ali Nevaj house at George Street, Port of Spain, and Moulvi Ameer Ali has not the courage to say anything about the *fatwa* which has been given against him.

Moulvi Nazir Ahmad further said that any person who believed that Jesus Christ is dead is a *kafir* and if he were married to a Sunni's daughter, that *niskah* was broken and if they continued to live as husband and wife they would be committing adultery and sin. Is this true? (No!—Ed.)

Moulvi Nazir Ahmad agrees with Haji Sahib Rooknudin that Eve was made from the rib of Adam and Moulvi Ameer Ali says no. Moulvi Nazir Ahmad says that we can send *Sawab* for the dead and Moulvi Ameer Ali says no. Moulvi Ameer Ali says that *Ashab el-Feel* were vanquished because of some epidemic and Haji Sahib says that it was birds that killed them by God's power. Moulvi N. Ahmad says that the fish swallowed Jonas and Moulvi A. Ali says no. There are scores of questions in which the Moulvies disagree with each other. The Muslim people here are in a great confusion. Moulvi Ameer Ali says that one can believe what he likes on these questions and he will not become a *kafir*! Moulvi Nazir Ahmad and Haji Sahib say that a true Muslim must rightly believe in the Quran and anybody who puts wrong interpretations on the Quran is cutting it. And one who cuts the Quran cannot be a Muslim. This stands to reason. I beg you, Sir, to throw light on these questions.

Moulvi Nazir Ahmad tells us that Moulvi Mohammad Ali's English translation of the Quran is all wrong and that it is only fit to be burnt. Is this true? Please tell me of a translation which is correct. I will be glad to buy one. The Moulvi Sahib also tells us that the Mirzais cannot sell their Quran in India. They always hide it and that the Government of Egypt, which is an Islamic Government, burnt Mohammad Ali's Quran and every Muslim must burn it if they have one.

Please help us, Editor, by answering these important questions. If you wish to, you can publish my letter and give advice and answer the questions.

St. James,
Trinidad, B. W. I.
11-3-1936

I beg to remain,
Your sister in Islam,
Zainab Mohammad

Irrelevancies

The Truth: We shall leave out the name of Moulvi Nazir Ahmad until he speaks for himself, and though we welcome the lady correspondent's letter, we would consider it mainly and honourable of those on whose behalf she writes if they wrote to us direct

instead of shooting their arrows from behind the backs of others. As to the various questions mentioned in the letter we are reminded of what Iqbal says in *Bal-i-Jibril*:—

میں جاننا ہوں جماعت کا حشر کیا ہوگا
مسائل نظری میں الجھ گیا ہے خطیب

"I know what the end of the congregation will be, for the preacher has got entangled in questions of abstract theory." The end of course will be ruin. To those who are troubled by such questions the Holy Quran says: "Some of its (the Quran's) verses are decisive, they are the basis of the Book, and others are "consimilar." Then as for those in whose hearts there is perversity, they follow the part of it which is "consimilar," seeking to mislead, and seeking to give it their own interpretation. But none knows its interpretation except Allah, and those who are firmly rooted in knowledge say: We believe in it, it is all from our Lord (III, 6)."

The moral and material well-being of the individual depends on his practical conduct in daily life, on his conscientious performance of his duties towards his family and the society of which he is a member, on his exerting himself to add to the prosperity and happiness of his family and his race, on his giving his children the right kind of religious and secular education and training, on the due performance of his civil duties and on serving his race and his country, in doing everything he does with the fear of God in his heart, on his obedience to the commandments of the Holy Quran and on due performance of duties prescribed in it. The question is how you behave yourself towards your fellow men, whether you serve them or injure them, whether you unite them or sow discord among them, whether you seek to establish peace on earth or make mischief in the land. These are the things on which according to Islam the salvation of the individual depends and not upon the opinions you might hold on questions of history. It is wholly immaterial to your salvation in the hereafter whether Jesus were alive or dead, whether Eve were created from Adam's rib or not, whether Jonas was swallowed by the fish or only carried in its mouth to the shore and whether the *Ashab-ul-Feel* perished by an epidemic or were killed by birds (though the present writer cannot see the difference, because epidemics are caused by germs which are live things and may be called birds poetically). We would go further and say that however sound and absolutely correct your beliefs may be, if you do not act upon the *commandments* of the Holy Quran, you cannot hope for salvation. If you are looking for a cheap bargain and want salvation for merely holding certain beliefs and opinions, you would be sadly disappointed in the hereafter. For God Almighty wants pure hearts and pure actions and not mere opinions.

And the verses of the Quran containing practical injunctions and commandments are decisive, so decisive indeed that there can be no difference of opinion about them. There are others, mostly concerning sacred history, which are *mutashabih*. *Allegorical* is an incorrect rendering of the word. It means verses which are susceptible of different interpretations, and discussion of which is reserved for the *Ulama* only, who are firmly rooted in knowledge and is declared to be dangerous for those who are not so rooted in knowledge, the common laity to wit. And those who leave the practical part of the religion alone, ignore the commandments and make the historical or theoretical or the poetical portion their whole religion are declared to be perverse who lead others astray.

(See page 7)

Why Villagers Must Co-operate

Party faction is the bane of village life in the Punjab and it is probably increasing rather than decreasing, possibly owing to the elective system which is a feature of democratic institutions. Until this spirit of party faction can be exorcised, village life will always be unhealthy and uncomfortable, and the villager will never know peace and happiness.

The village unlike the town is a unit and unless the villagers work together like members of one family, they can achieve nothing good whether in the way of farming, living, business, or anything else. In a village no man lives to himself. Every man depends upon his neighbour for his well-being. Until therefore the villagers agree together, the village can never be clean, well-water can never be protected, no system of rubbish and manure pits can ever be established, and the cattle ponds can never be secured from pollution. Until the villagers join together, their roads can never be straightened, widened or raised to enable wheeled traffic to move freely at all seasons of the year. Each man's fields depend upon the fields of his neighbour. Until therefore the villagers can agree to work together in harmony, scattered fields can never be brought together and their holdings consolidated, nor can the fields be terraced and embanked and the storm water properly disposed of, as each man's water comes from the fields above and must be sent on the fields below unless the people organize themselves and provide storm water drains. Weeds, crop pests, locusts, destructive birds will dominate the village and play havoc with the crops until the villagers can agree amongst themselves for self-defence against their natural enemies. Afforestation and the checking of erosion is impossible except by joint effort.

Co-operative Marketing

At present every villager markets his crops individually, thereby making the middle-man the master of the price. Until the villagers can agree together, co-operative marketing is impossible and until co-operative selling and co-operative buying is established, the villager will always get the worst price for everything he sells and pay the highest price for everything he buys. It is the same with education and every other social activity. If the villagers will only join together, they can organize the education of their girls, the provision of trained mid-wives, rural dispensaries, games clubs, reading rooms and libraries, wireless receiving sets and everything else.

All kinds of organizations are ready to hand. There is a Panchayat Act as well as Co-operative machinery for the organization of any beneficent activity which the villagers wish to undertake. All that is wanted is the desire and the power of the villagers to join together to work for their betterment. Every individual villager wants to improve his conditions of living, farming and business, but he has no cohesive spirit, no capacity for co-operating with his neighbours. It is the duty of every rural leader and every Government servant and every villager to learn to practise and to teach toleration and co-operation and to make use of every opportunity of helping to get rid of parties and factions and to promote that spirit of harmony without which the village will never be a fit place to live in, and the villager will ever be poor, unhealthy and unhappy.

Medical Relief

For many years there has been a scheme in being in the Punjab by which medical practitioners were to be encouraged to set up in villages and develop rural practice. With few, if any, exceptions, however, no district has been able to establish any rural practitioner. The doctors were either too enamoured of the comforts of town life or had too little of the pioneering instinct

and so were afraid of launching out on a rural career.

In the Frontier Province, however, a most successful rural dispensary has recently been started somewhat on the lines of the Punjab scheme. In the village of Pirpai an ex-cavalry officer with the help of other local landlords and ex-military men found and appointed a doctor on a small retaining fee and opened a dispensary. Every patient pays one anna for two days' medicines and already, in less than two months, the patients' annas provide more than enough for the doctor's retaining fee. A small present of medicines, etc., was made by the local authorities, but this of course will not last long and in the meanwhile the committee has collected a large sum of money and is collecting still more to establish the dispensary on a permanent footing. This dispensary caters for a great and recognized local need, and proves again that it is not lack of money which holds up rural reconstruction but the lack of a desire for better things and the lack of knowledge of how, what money there is, should be best spent. The problem is to teach people to want the right things, as whatever people really long for they will sooner or later arrange to secure, whether it is litigation or hospitals or gun licences.

It is hoped that this example of public spirited and co-operative endeavour will be widely followed not merely in the Frontier Province but in the Punjab as well.

(Continued from page 6)

Islam is based on two fundamental propositions. There is no god but Allah and Muhammad is the last and final Apostle of Allah, after whom there can come no prophet. So long as one holds to these two articles of faith, one remains within the fold of Islam, even if one's interpretations of the other teachings of Islam are wrong. Marriage is dissolved when one of the parties becomes an apostate. But difference of opinion on the questions you have mentioned do not render one a Kafir. The question of the avoidance of marriage therefore does not arise.

A Quran Translation

Now as to the English translation of the Holy Quran by Muhammad Ali. We have many differences with the man. He has ruined a great cause through gross selfishness and is willing to sacrifice the interests of Islam to his domestic policies any time. With a little plain-speaking and a little frank confession he could bridge the gulf that separates his sect from the Musalmans. But he will not take that little step because of his fear to his purse and to the position which he occupies at present in the narrow ranks of his sect. His conduct is altogether fraudulent and deceitful so far as public interests are concerned. Towards the present writer especially his conduct has been most dishonourable and inhuman. But for all that we have always recommended his translation of the Holy Quran to our readers. We know his English is bad and his expression cumbersome. He is an industrious translator and compiler and has no capacity whatever for original thought. Not all his notes are acceptable to us, nor indeed does he himself claim finality or infallibility for his views. No scholar worth his salt can make such a claim. Also he drags in his own sectarian views in most unexpected places. Barring those views and after making due allowance for his own personal disabilities—he seems to regard the Quran as a mere article of sale and something to argue about and write books upon, and not something to be acted upon in life—we are of opinion that his is still the best English translation of the Holy Quran available in the market.

As to the Maulvi Ameer Ali being a *Mardood*, the present writer is inclined to agree with Maulvi Nazir Ahmad, and if Mr. Ameer Ali has a conscience, he too should agree to it.—*Editor.*

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AN ESSAY

by

F. K. KHAN DURRANI, B. A.

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ISLAM—The Only Solution of the Depressed Classes Problem

THIYYA LEADER'S STATEMENT

Dr. K. P. Thail, M. D., F. R. H. S., a well-known leader of the Depressed Classes of Cochin, has sent the following statement. —

A momentous decision in the annals of the Thiyya Community, which consists of nearly 2½ million persons, was taken at Chenganacherry on the 7th May, by the S N D P. Religious Conference. At the conference there were assembled delegates from all parts of Travancore, Cochin and Malabar. The Conference, which was fully representative of our people, passed the unanimous resolution that it was no longer possible for us to remain within the fold of Hinduism, which has kept us and millions of others like us subject to disabilities and inequalities for centuries. Our conference did not consider that the mere removal of certain disabilities would be a serious solution of the problem, and decided with one voice to put an end to the matter by parting association with a religion of which these institutions were a part.

It now remains for our community to choose a religion which will fully satisfy their demands for equality, justice, humanity, political influence and political rights. Various alternatives were offered to the Conference by representatives of various faiths. Certain of the alternatives placed before us were mere off-shoots of Hinduism and as such could not possibly be seriously considered by our people. Christianity has long been established in our midst and has done a great deal of good in many ways, but the Christian missions came into the field when they had no rivals, and they therefore could afford to continue a caste system even among Christians themselves, so much so that we have in Travancore a large number of caste, non-caste and Harijan Christians. We do not consider that by joining the Christian community the Thiyyas get anywhere nearer to the goal visualised by our great spiritual leader the late lamented, H. H. Sri Narayana Guru Swamikal, namely, one caste, one creed and one God for a common humanity. Nor will our joining the Christian community, which is a numerically small community, suffering from inferiority of social and political status, be of any great value to those leaving the Hindu fold for another. New converts to Christianity from our daily observation and experience are subject to a general contempt and are victims of social, colour and race inequalities. They continue to carry with them a stigma of inferiority.

I myself and several leaders in our community have for long considered the possible values of Islam as an alternative to our present position, but there were still certain doubts entertained by our leaders as to certain matters. With a view to clarify these doubts the reception committee of the S. N. D. P. Religious Conference decided to invite Mr K L Gauba who came all the way from the Punjab. As a result of his address in the open conference and several private meetings with the leaders of our community, I believe that many of us are now convinced that the only faith which will accommodate all our cherished views and which holds out to us prospects of full social equality and political power and rights, for which our community has striven in vain for centuries, is Islam.

It has been my pleasure to travel with Mr. Gauba and his party in response to several invitations from Moslems and Thiyyas in various parts of the Travancore State. The warm reception and the enthusiasm in which he and his party were received by my community has convinced me that the Thiyya community appreciates the value of Islam as a solution of its difficulties and is waiting to know more about it.

The net result of the situation as I see it is that Islam is the right fold for my community and for other communities labouring under similar disabilities. But I cannot say that there will be any mass conversions until the community has had greater and fuller opportunity of learning about the tenets and institutions of Islam. I must say here that so far as our community is concerned, viz., the Thiyyas, it is a most advanced community, educated and economically sufficient. We could not adopt purda or adult circumcision. We have been assured by the Muslim leaders in our midst that these two matters may be disregarded and will not stand in our way towards the acceptance of Islam.

With the decision at Chenganacherry my people have taken a definite step. It now remains with them to choose the path, with deliberation and decision, that leads to the best possible prospects.

TABLIGH LITERATURE COMPANY

[By F. K. Khan Durrani.]

The time is come that the *Truth* should take a step forward.

I started this journal a year ago. I was little known at the time outside the educational circles in the Punjab, which by the way disliked me strongly and looked upon me as an intruder. Owing to this preoccupation with educational matters I could not attend to the work to which I had dedicated my life many years before, and the public had forgotten the work I had done in the field of Islamic propaganda. I had therefore to begin all over again.

And it has been an uphill work. I was alone at the time and nobody seemed willing to join with me and share the risks. The paper had been running for two months when I was prevailed upon to take Peco Limited into partnership. I agreed to do so much against my will, for I knew that a mere shopkeeper and a preacher could not form good company. It happened as I had feared, and we fell out in three months. Mr Muhammad Ehsan, Manager of the firm, is what a man of my education would call illiterate. But he had come to upon himself as something of a *Mujtahid*, and what did not meet with his approval he considered to be against Islam. The truth was that he controlled the purse and wanted to make it felt. He would send for the proofs when the paper was ready for the press, ask the employees of the firm to translate the articles for him, and if he found anything not quite to his taste, he would lock up the printed paper in an almarah and refuse to issue it. There were frequent complaints from the subscribers. As I said some time ago, the average reader holds the editor responsible for everything that goes wrong in a newspaper office, and the complaints were frequently addressed to me personally.

At last we found that we could not get along. So I offered to withdraw and leave the paper entirely to the firm. The firm looked around for an editor, but could find none. So the paper was handed back to me. It was making excellent progress at the time.

No Job for one Man

Since the first of October last I have been running the journal single-handed. The journal has won many and sincere friends during this time in India and abroad, and now and then I receive unsolicited messages of encouragement and appreciation. They bring me solace and the assurance that what I am doing is not in vain, that I am doing something which is useful to the Muslim community.

By the way, I have had two very peculiar experiences during this year. One of these experiences I once expressed before a friend—the friend unfortunately is no more, may God bless his memory—in a jocular fashion and said: “Do you know what a genius is? A genius is one who is either hated or loved, but cannot be treated with indifference.” The other experience is that I make no immediate appeal to my readers. There are those who carry away a reader with the very first article. They do so by appealing to the sentiments of the reader and to his preconceived notions and prejudices. I on the other hand happen to be a thorough egotist; I never consult my readers’ sentiments or prejudices and offer

them my own. The result is that my readers have to get used to my ways by studying the journal not for weeks but for months. The length of time is different with different readers, but once a reader has got adjusted to my ways and thoughts, I am sure of his esteem as well as his affection.

But while I have won the affection of many, I have also learnt that running a journal is not the work of one man. I for one cannot grapple with it alone. A journal like the *Truth* calls for much thought and much mental preparation for writing the stuff that is catered in its columns. Any kind of stuff can pass in a daily newspaper; it cannot do so in a weekly. Everything written for it must be well thought out, and this requires time. During the last seven months and a half I have not been able to give any attention to extending the circulation of the journal. Very often I have failed to grapple with my correspondence. My correspondents have had frequently to wait for days before they could get a reply, and some letters never get answered and wait and wait and wait until they are lost sight of altogether. And whenever I have tried to attend to this part of the work, the issue of the journal has been invariably delayed. There are also times when I cannot read the daily papers for days on end.

Also, the journal has not always been able to keep to the mark I have set for it. In any case, I can make it much more interesting, much more diversified in contents, and much more useful to the community and in more directions than I have attempted so far. Besides, there is a world of useful work that I can and intend to produce. Anybody can attend to the correspondence and the other routine work. But the literary work that is expected of me I alone can do, and it is bad economy to neglect that work and waste my time in things which others can do much more efficiently than I can. I realized this fact and my own limitations long ago and have been looking for capable men whom I could associate with me in this work. I have found such men, and have resolved to form a company to which the financing and management of the whole concern should be entrusted.

Publication of Educational Literature

Readers perhaps do not know that bookselling and publication is a very profitable concern. This large trade, which has an annual turnover of several millions in India, with the exception of a small amount of literature immediately concerning Islam, is entirely in the hands of European and Hindu firms. In no province of India excepting the Punjab is there a single Muslim publisher of educational books. Think of the millions of children studying in several lakhs of schools in India and Burma. They all read books in schools written and published by Hindus or Europeans. There are no Muslim authors, because there are no Muslim publishers. Muslims have no share in this trade. In the Punjab, too, there are only a few Muslim firms, and these are of a very recent date and cannot make a stand against Hindu firms. Hindu firms in the Punjab are indeed so

(See page 7)

BUSINESS NOTICE

Correspondence should be addressed to the Managing Editor, "THE TRUTH", 65, Railway Road, Lahore.

Contributions are invited, but rejected MSS. will later be returned unless they are accompanied by sufficient postage. Matter meant for publication must also be accompanied by the name and address of the writer as a guarantee of good faith. Would-be contributors are requested to write on one side of the paper only. It is understood that contributors do not necessarily voice the opinions of the Editor nor does the Editor hold himself responsible for the opinions of the contributors. The contributions should be in a clear and legible hand, preferably type-written.

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The Truth

MONDAY, MAY 11, 1936

THE LATE DR. ANSARI

The death of the late Dr. M. A. Ansari, as was to be expected, has been mourned in an appropriate manner, and glowing tributes have been paid to his memory throughout India. He had retired from politics several years before, though his heart remained with the Congress movement up to the last. Dr. Ansari first came into prominence during the Balkan War of 1912-1913, when the India Muslims sent a medical mission to Turkey under his leadership. During the Hindu-Muslim tension of the last thirteen or fourteen years he identified himself so closely with the Hindu community that the Muslims of India completely washed their hands of him, and so far as Muslim interests were concerned he was regarded as a liability rather than an asset, and his reception by the Muslim masses of Lahore, who threw shoes at him when he visited the city a few years ago, was a clear index of the feelings with which the Muslims regarded him. But instead of bowing to the Muslim opinion he turned his back upon his coreligionists and stuck to his Hindu mentors ever more closely. In fact, in his politics as well as in his dress and appearance he became so completely a Hindu that in his photos which have appeared in the press of late years he looks a Hindu rather than a Muslim. It is, therefore, not at all surprising that among the Muslims to whom he had been dead for all practical purposes for many years, expressions of grief over his death have been but lukewarm, a mere press courtesy, whereas among the Hindus to whom a Muslim is a Muslim even when he is an Ansari, the obituary notices have been but a matter of formality. The late Dr. Mukhtar Ahmad Ansari was indeed a most instructive example of misdirected enthusiasm and mispent energy.

A GEM FROM MANU

A few weeks back we published two articles on the position of Sudras and women in Hindu law based upon quotations from Manusmriti. Another article on "Woman in Brahmanism" based on Prof. Winternitz's *Die Frau im Brahmanismus* will be published in the near future.

The former two articles were fairly indicative of the state of society in which Manu lived. It was a world ruled by the Brahman. It was a world whose sole purpose seems to have been to worship and serve the Brahman, and by far the larger portion of the book is devoted to laws governing the conduct of the Brahman and of others towards him. The present writer had a very high notion of the book and took up its study with great expectations and reverence. He has to confess that he was sadly disappointed.

Of course, very great claims are made in the body of the book for its divine origin and authority. The Smriti of Manu ranks as a Veda and is honoured as a most sacred book of the Hindus. But it takes a very low view of human nature, and the Golden Age in which it is supposed to have had its origin must have been a very poor age. A certain low type of worldly wisdom is found in abundance in the book, and occasional criticisms are not wanting. Some of its teachings are immoral and even inhuman, and it contains lots of puerilities. On the whole, the standard of humanity and virtue presented in the book is very low - almost as bad as a pettifogging lawyer can conceive it.

But there is one piece of wisdom—and only one—which stands above everything else contained in the book. It is a real gem, which will remind our readers, especially those who were born of old-world mothers, of the lessons in etiquette and good manners which they must have received from them in their childhood, the lesson of reverence for food grains. It is a piece of wisdom of which the younger generation needs to be strongly reminded. Manu says:—

"Let him always worship his food and eat it without contempt. When he sees it, let him rejoice, show a pleased face, and pray that he may always obtain it."

"Food that is worshipped always gives strength and manly vigour; but, eaten irreverently, it destroys them both."

"Excessive eating is prejudicial to health, to fame, and to bliss in heaven; it prevents the acquisition of spiritual merit, and is odious among men. One ought, for these reasons, to avoid it carefully." (II, 54, 55, 57).

A beautiful piece of Asia's ancient wisdom and piety!

THIS DELAYED NUMBER

This number of the *Truth* has been delayed a whole week and calls for a word of explanation.

We intended to bring out a special number including among other things the paper the Editor has to read at the forthcoming All Religions Conference at Lucknow, and the preparation of which has taken far more time than it was expected it would take. But the Conference takes place on 22nd instant, and though earlier publication of the paper in the *Truth* would have done no harm to the purposes of the Conference it was decided rather late to let its publication wait until the Conference was over. The issue of the double special number which was to bear the date of 18th May, though ready, had therefore to be put off and will be posted on the Editor's return from Lucknow on May 25, and the present issue had to be prepared in a hurry.

SIKHISM AND UNTOUCHABLES

The following letter has been addressed by Mir Ghulam Bhiik Nairang, M. L. A., General Secretary, Central Jamiat-i-Tablighul Islam, Ambala City, to Dr. B. R. Ambedkar. The enclosures mentioned therein are also reproduced below. The article by Prof. Pritam Singh, M. A., which is a masterpiece of brevity and directness will, we are sure, be read with special interest :—

Dear Dr. Ambedkar,

I am told that in the version of your speech at the All India Sikh Missionary Conference of Amritsar held in April last, which appeared in the *Civil and Military Gazette*, Lahore (an Anglo-Indian daily), you were reported to have described Sikhism as a "casteless" religion. Whether the reporter gave a faithful version of your speech or not, I am sending you some very illuminating matter bearing upon the question whether or not caste is observed by the Sikhs and whether or not untouchability also prevails among them.

Taken chronologically, a cutting from the *Hindustan Times*, Delhi, dated 6th April 1936, shows that Sardar Mangal Singh, M. L. A., one of the biggest Sikh leaders, exhorted the Sikhs "to do away with *chhut chhat* among themselves." This shows that *chhut chhat* exists and has got to be removed.

Next, a cutting from *Roy's Weekly* dated 11th May 1936 contains an article by a Sikh scholar Professor Pritam Singh, M. A. This is eloquent testimony from a perfectly genuine source (the writer being a learned Sikh and the paper publishing the article being conducted by Mr. Sarma, C.I.E. M.L.A., a well-known Hindu politician of Bengal), proving three points :—

- (1) Sikhs and Hindus are really one community interdining and intermarrying with each other ;
- (2) There is a rigid caste system among them ;
- (3) There are untouchable Sikhs treated by the caste Sikhs in just the same way as the caste Hindus treat the untouchable Hindus.

Point (1) is also amply borne out by the Shankaracharya Dr. Kurikoti's message to the All India Sikh Missionary Conference of Amritsar (the Conference which you attended) blessing the adoption of Sikhism by the untouchables. In the course of that message Dr. Kurikoti said in clear terms : "There are some who make it out that Sikhism is quite different from Hinduism and outside its pale. It is not for me to say whether they say this out of selfishness, ignorance, or malice. I assert that Sikhism is a Hindu faith, in theory and in practice, in origin and in extent."

Further comment is superfluous. I hope you will study and ponder over these two cuttings.

Yours sincerely,

15th May, 1936.

GHULAN BHIK NAIRANG.

Extracts

THIYAS TO EMBRACE SIKHISM ?

A hatch of five gentlemen from Malabar, members of the Thiya community, who are considered untouchables, broke their journey here this morning,

en route to Amritsar where they are being taken to embrace Sikhism, and were received by hundreds of Sikhs, men, women and children, in Gurdwara Sis Ganj, Chandni Chowk, where a meeting was held for the purpose. Captain Mool Singh Bajaj presided. Master Kehar Singh, B.A., B.T., Sikh missionary, who has done useful work in the South for his community in arranging to convert several of the so-called untouchables to Sikhism, and who is taking the five gentlemen to Amritsar for conversion, introduced the guests to the audience. He said that the Thiya community to which their 'guests' belonged was considered to be an 'Achhut' community. Since long the members of the community had stopped calling themselves Hindus as they were fed up with the 'tyranny' of caste Hindus.

Mr. K.C. Kuttan, Secretary of the Kerala Thiya Youth League, one of the guests, then spoke in his own language, and another of his colleagues Mr. E. Raghavan, M.A., Vaikam, Travancore, translated his speech into English, which was then rendered into Hindi by Master Kehar Singh.

Magnificent Welcome

Mr. Kuttan stated why he and his friends were bent upon embracing Sikhism. He thanked the Sikhs for their "magnificent welcome". The Thiyas, he said, numbered 25 lakhs, but were getting inhuman treatment at the hands of Swarnas.

Continuing he said : "We fully well believe that we will be able to shake off the fetters by converting ourselves to Sikhism. Though we are untouchables, culturally and literally we are not in any way inferior to the caste Hindus. Since the principles of Shree Narayana Guru, who had been working for the welfare of our community for a long time and the principles of Guru Nanak resembled in many respects and the Sikh community being a living one, we resolve to convert ourselves into your community. We expect all sorts of help from each and every one of your community."

Warlike People

Mr. Kannat Kesavam Palsuthy Cochin, Director of the Cochin Thiya Mahajan Sabha, Cochin, stated that they had come to see what were the customs, manners, religious ceremonies, etc., of the Sikhs. Now we are on our way to Amritsar and will be Sikhs very soon. We will go back to our friends who are waiting for us to become Sikhs." Continuing he said, they were a warlike people like the Sikhs. In the days of Ramayana their ancestors fought with the Aryans, but unfortunately were defeated.

Mr. Kannat Kesavam further stated that there were certain roads and other places in Malabar where they were not allowed to go, while Muslims and Christians were allowed to do so. But when they would go back as Sikhs, they would also walk about as freely.

Sardar Mangal Singh, M.L.A., welcomed the visitors on behalf of all those present there and informed them that Sikhs, like the Thiyas, had undergone similar hardships at the hands of Brahmans. They were down-trodden and humiliated in all ways till Guru Nanak Sahib gave them spirit and strength.

through his message to revolt against the religious tyranny of Hindus and the political tyranny of the Mughals.

The guiding motto of the Sikhs, the speaker stated, was that truth was great, but true living was still higher.

Concluding he said, that they would do their utmost to help and serve them, the "guests" and their friends, for by doing so they would be serving and preaching their cause.

He further advised the Sikhs to do away with *chhat chhat* among themselves and show to those who come to their religion that they were coming to the most perfect religion.

The speaker further said that the keeping of 'kirpans' was a religious affair of the Sikhs and the Government were not doing a proper thing in interfering in this matter.

Amid shouts of "Sat Sri Akal" the meeting dispersed.—The *Hindustan Times*, Delhi.

FUTURE OF THE SIKHS

(By Prof. Pristam Singh, M.A.)

The Sikh community which is confined mainly to the Central districts of the Punjab and comprises within its fold many sub-sections such as Sehjdharis, Udasis, Nirmalas, Narankaris and Ramdasis, number roughly about 4 millions. This increase in numbers is largely due to the natural growth of population during the last 250 years, when Guru Gobind Singh first organised them into a band of fighting men with a distinctive uniform. Among the first recruits were the hardy and simple Hindus who were of an adventurous and self-sacrificing spirit. There have been no enrolments from among the Muslims for the simple reason that both Sikhs and Muslims put their faith in the unity of God-head and consequently conversion becomes unnecessary.

Sikhism is a mere reform movement within Hinduism, and Sikhs intermarry and interdine with the Hindus only, and they deal with the untouchables in almost the same manner as Hindus do. The observance of caste is as rigid among the Sikhs as among other Hindus. Ceremonies of birth, marriage and death are common with slight modifications only. Sikhs have free access to Hindu temples, just as Hindus have to Sikh Gurdwaras. The Sikhs, like the Hindus, never enter a mosque or a church and, instead of bowing before an image, they bow before the Book (Granth Sahib) which is kept wrapped up in fine clothes and to which flowers, money and Karah Parshad (sweet pudding) are made as offerings. Instead of ringing the bells, a big drum is beaten when prayers are offered. The Kirpan (sword) which a Sikh carries, symbolises the church militant.

The Sikhs are unlettered, but possess a fine physique. They enlist themselves as soldiers in the army and have rendered in the past great services to the British during and before the War. In the time of peace, however, they live on the public revenues and bask in the sunshine of the barracks in cantonments idling away their time. Truly speaking they are more or less mercenaries and their heart is not in the war, for the simple reason that the teaching of the Sikh Gurus favours peace and non-violence. The Sikhs are attached to their lands and go out only

when cultivation does not pay them. Owing to economic pressure they have taken to such occupations as motor driving, carpentry and some have even gone abroad as fruit-pickers and ordinary workmen. The standard of living has remained more or less stationary and they have not given good account of themselves in other lands, or even in their own land.

In the Punjab villages, violent crimes such as murders, dacoities and abductions are generally committed by the Sikhs. They are very insular and conservative, and like other Eastern peoples are slow to change. The educated among them have a medieval outlook on life and their anxiety is to revive the old institutions that would not fit in with our times. The average Sikh is a mediocre and very few have earned distinction in the University or in different walks of life. The leaders are more or less out to play the political game rather than give a lead to the community. Their outlook on life is communal and not national, and so far as internationalism is concerned they have no idea whatsoever. They never go out of the traditional orthodoxy preached to them by their Gurus and are not aware of the existence of any other scriptures or any other faith except their own. Such exclusiveness is bound to tell, and no wonder that the community is a decadent one.

The Sikh movement was originally started by Guru Nanak as a Bhakti movement with an emphasis on the unity of God, and no new doctrines, apart from those we find in Hinduism, were given to us by the Sikh Gurus. The view that Sikhism is a synthesis of Hinduism and Islam is incorrect. The Sikh Gurus were not theologians, and with the exception of Guru Gobind Singh none of them knew Persian or Sanskrit or Arabic. Granth Sahib, their sacred scripture, is a mere collection of hymns composed by the Sikh Gurus and other Medieval saints like Kabir and Farid. It is as a matter of fact a hymn-book and not a philosophical scripture.

These hymns have been set to music and when sung with the help of stringed instruments excite religious or spiritual emotion which has a temporary or passing effect.

The educational institutions of the Sikhs, which are not many, are run on denominational and communal lines and emphasise sectarianism and strangle free thinking. The reader may well ask why all this noise about having an All India missionary propaganda for spreading this faith far and wide. This crusading spirit, the Sikh little knows, is an anachronism in our times. Blinded by enthusiasm, however, he simply goes on. What can Sikhism give to Hinduism, one may well ask? Why should the untouchables among the Hindus become Sikhs? Are there not untouchables among the Sikhs? Have the Sikhs absorbed their own untouchables? Have they transcended the limitations of caste? Do they not still throw the ashes of their dead into the river Ganges? In what sense then are they different from the Hindus?

It would indeed be a great day when Sikhs shall take interest in national affairs. All such things, as minority safeguards, separate representation in councils and services, weightage, etc., are devices to keep them separate from the Hindus. When shall Sikhs realise the seriousness of the situation? National progress consists in sinking all these petty differences and working for the advancement of one's country. How long shall this policy of mere drift continue among us, one really wonders!—*Roy's Weekly*.

A RISHI-RIDDEN DEPARTMENT

(Communicated)

About Mr. G. V. Bewoor, Director-General of Posts and Telegraphs, and his communal activities. He is a Maharashtra Brahman, and as the *Postal Observer*, the organ of the Punjab Posts and Telegraphs Hindu Union, informs us with evident pride, the blood of ancient Rishis runs thick in his veins. Perhaps it is due to his Maharashtra origin and Rishi ancestry that he appears from his anti-Muslim tactics to think that his duty is to do what Sivaji left undone.

To break the Hindu monopoly of services and assure the minority communities their rightful share, the Government of India in the Home Department adopted a Resolution in 1934 fixing percentages of recruitment for the various communities. A share of 25 per cent. was allotted to the Muslims for the whole of India, and it was left to the heads of the various Departments to distribute it among the different provinces on the basis of population. Let us see how the resolution was carried out by this scion of the ancient Rishis of Maharashtra in the Department under his control, namely, the Posts and Telegraphs Department.

Slaughter without the Sword.

The Resolution of the Government of India was issued on July 4, 1934. It was a very important Resolution, as it was the outcome of years and years of struggle on the part of the Muslims, and made a great stir in the country. It ought to have been put into force immediately. Actually it was left to sleep peacefully in a snug corner of the Director General's office for nearly a whole year and was not circulated to the Heads of the Circles until June 13, 1935! At least so I am informed. What slaughter it signified to Muslim recruitment can well be imagined. They were kept out of their rights and the Hindu monopoly was allowed to continue unchecked for a whole year. The pious devotees wondered at the Rishi's great wisdom and rejoiced at the miracle—slaughtering hundreds by just doing nothing for a whole year!

Creating a new Monopoly

The Punjab, the N.-W. F. P., Jammu and Kashmir State, Delhi and the Punjab States together form what is called the Northern Circle of Posts and Telegraphs. The Muslim population of this tract is above 60 per cent., but only 50 per cent. posts were reserved for the Muslims in every new recruitment, 12½ per cent. being reserved for other minorities, and the remaining 37½ per cent. were left unreserved; that is, they were left open to free competition among the communities. The reservation of only 50 per cent. without permission to compete for unreserved posts would have been unfair to the Muslims who form more than 60 per cent. of the population. That is what the orders of the Government of India meant, and that is what reserved and unreserved percentages do mean by the logic of facts and figures. But it seems the divine wisdom of this Hindu Rishi sees a different meaning in them.

Mr. Bewoor toured the Northern Circle recently and visited Lahore. Of course he was boycotted by those who do not believe in his Rishi ancestry. They ignored his presence in Lahore altogether and refused to go and wait upon him. I suppose it was a source of gratification rather than annoyance to the Rishi, because, he being a Brahman, the touch of the hateful Muslims would have only caused him unnecessary inconvenience. But I am informed on very good authority that Mr. Bewoor made up for the Mussalman's snub by hobnobbing (funny word! Does it mean rubbing noses together?) with Dr. Nand Lal, President of the Punjab Posts and Telegraphs Hindu Union, with which, it being an unrecognised body, he

ought to have had nothing to do. By the way, who is this Mr. Pasricha who was acting as a sort of a host to Mr. Bewoor, and what interest has he in the Department that he should be so obliging to its chief?

However, that is not the subject I care to discuss here. What I want to say is that I have been informed on very reliable authority that the Director General of Posts and Telegraphs, Mr. Bewoor the Maharashtra Rishi, during his visit to Kashmir made a decision and is about to issue a circular to the effect that the 37½ per cent. unreserved posts, to which I have referred above, are reserved for the Hindus! Behold how the Hindu creates a new monopoly in favour of his co-religionists! One might ask, if these posts were reserved for the Hindus, why were they termed unreserved by the Home Department of the Government of India? It is now for the Home Department to correct itself or the Director General. In any case, early and unambiguous orders are required to avoid loss to the Mussalmans, and we hope the Muslim M. L. A.'s will see to it that Mr. Bewoor is not allowed to have his own way in this matter.

A General Slaughter of Mussalmans

A competitive examination was held in November last for the posts of Engineering Supervisors and Telegraph and Wireless Operators. The result which was announced a few weeks ago was a shock to every Mussalman. Among 32 successful candidates for the posts of Engineering Supervisors there were to be seen only the names of two Mussalmans, and one of these was later declared to be medically unfit. In a list of more than 50 successful candidates for the posts of Telegraph and Wireless Operators Mussalmans were conspicuous by their absence! Mussalmans can compete successfully for the I. C. S.; they can compete successfully for the P. C. S. of every province; they can compete successfully in Finance and other high services. Only for this petty examination they are hopelessly incompetent.

This is indeed a deep mystery which only the wisdom of a Rishi can fathom. I was shocked when I read the results of the said examination and questioned several persons of the Department about it. The only reply I have received is that the Directorate is Hindu-ridden. Apparently there is something wrong with the conduct of the examination and allotment of marks. Would it not be better if these examinations were conducted by the Public Services Commission? It is an All-India service and nobody can accuse the Commission with their fat salaries of being too busy. The conduct of the examination should, therefore, be entrusted to that body.

I am informed that the Director-General has obtained the Government of India's sanction that suitable Muslim candidates not being available, they should forfeit their claim to the readjustment of the deficiency caused in the present case in any subsequent recruitment! This is adding insult to injury and makes it look as if the failure of the Mussalman candidates were his doing. In any case, it shows how anxious the Director General is to perpetuate the Hindu monopoly, to serve Hindu interests and to deprive the Mussalmans of their rights as far as it is possible for him to do so. This matter requires looking into.

A Steppson of the Rishi

Here is another instance of the Director General's communal favouritism and injustice. There have been a number of serious cases amounting to embezzlement of Government money by a clerk of the office of Mr. Batra, Divisional Engineer. The cases led to prosecution and the culprit was sentenced to imprisonment for a number of years. During the investigation it transpired that the offences were due more or less to slackness of supervision on the part of Mr. Batra. A mere warning was considered sufficient in his case. But it went differently with the Muslim Superintendent

of Post Offices, Rohtak Division. He was found to be slack in official correspondence and guilty of some minor irregularities, for which he was censured and transferred out of the Circle and his increment was stopped. Behold the difference! Was it because the latter had no high-placed father-in-law to intervene on his behalf? But perhaps he deserved his fate. The poor wretch is a mere Musalman, a stepson, so to speak, of the Rishi and could not expect better treatment.

Then there is Mr. Mulchand, officiating Superintendent, Post Offices. He was formerly in charge of the Sialkot Division where, in his four months of incumbency, he punished (*victimised* would be the better word) seven Muslim officials, but did not touch a single Hindu. All the seven were re-instated and their sentences of punishment were quashed. He has been severely warned by the Director General and many times by the Postmaster General for his communal proclivities and interpellations concerning his conduct have been made even in the Assembly. There are several cases still pending against him. We shall wait and see what action the Director General takes in the matter.

TABLIGH LITERATURE COMPANY

(Continued from page 2)

strong that they almost own the Education Department, and the Department dare not offend them.

Religious Publications

As regards religious books, the major portion of the publication of old texts and their translations in Urdu is indeed in Muslim hands, but the publication of books in English has so far been a monopoly of the Mirzais. The Mirzai English literature on Islam is not of a high order. But that is known only to those who are in a position to form an opinion on the subject. The average reader is not critical enough, and because the Mirzai publicists were alone in the field, those who wanted books on Islam in English naturally turned to the Mirzais. This fact has been a most potent factor in the spread of the Qadiani heresy, and one of the most efficient means of combating it is to publish first class literature on Islam in English from the pens of orthodox Muslim authors. The spread of such literature will automatically put a stop to the spread of this heresy.

What the Company will do

The Company will, therefore, not only run the journal, but will also arrange to publish literature of the highest quality on Islam in English and other languages. It will try to win for the Muslims their due share in the educational publications of the country, and will thus encourage the growth of literary talent among Muslims. It will also make a bid for a share in the general trade of the schools.

The prospects are excellent. Book publication is a very profitable concern, and the field is open for it. The experience of several publishing houses will be available to it, because they too will be associated with it. In order to enable every one to participate in it, the price per share has been fixed at only Rs 10, of which only half will be realised, the rest to be called in instalments much later if at all necessary. I would request the readers of this journal to kindly let me know what help we might expect of them. I expect the work of organisation will be complete by the end of this month and the Company will be registered under the Indian Companies Act VII of 1913 in the first week of June.

MUZAFFARGARH POSTAL AFFAIRS

(To the Editor of the "Truth," Lahore).

DEAR SIR,—The Muslim staff of the Muzaffargarh Division has suffered much of late years at the hands of Mr. Remal Das, Inspector of Post Offices. When he was transferred from Simla to Muzaffargarh Division, it is stated that he was warned for his anti-Muslim policy. Evidently the warning has had no effect on him. He recruited Hindus of other Divisions and gave them long acting chances, while Muslim candidates were either given very short chances or were totally ignored. At the time of his transfer from Muzaffargarh Division he transferred several Muslims, and ousted them from their homes while Hindus were not touched at all. Under the orders of the Department transfers at the time of an officer's transfer are strictly prohibited. Some officials were re-transferred after a few days' stay, and at others' expenses, which is against rules. An official was to be transferred to the Bahawalpur Sub-Division on account of the abolition of his post, but a few days before the change was to be carried out, he was transferred to the desired place and another official was victimised to accommodate him. Will the wide-awake Postmaster General kindly inquire into the matter and do the needful?

PRO BONO PUBLICO.

WIN A SILVER CUP

The Jamiat Shubban al-Muslimmeen offers the prize of a silver cup to any person who writes the best article on one of the following subjects:—

1. The present need of the Muslims.
2. The importance of the Shubban al-Muslimmeen Movement.

The article must be in English. It must not exceed four foolscap pages. It must be typewritten or in good handwriting. It should be addressed to the Editor, *The Shubban's Voice*, 138, Nagdevi Street, Bombay 3.

The Editor's judgement will be final. The Editor reserves the right of publishing any one or all the articles received in the *Shubban's Voice*.

The article must reach the Editor on or before the 13th of June.

The result will be declared on 30th June.

BRILLIANT AND REFRESHING

The *Light* writes:—

Muhammad the Prophet is more of "an essay," as the author describes it on the title page, than a "life" of the Holy Prophet, from the pen of Mr. F. K. Khan Durrani. Mr Durrani is a brilliant but at the same time a rash writer and the book under review is marked by both these peculiarities. The language is, as usual, lucid and forceful, at times rising to a high pitch of eloquence. It also marks a refreshing departure from the conventional mode of approach to the Prophet and rather than dwell on solitary events and details, attempts to evaluate the Prophet's message in its totality as viewed against the background of world history.

Reviews

AN ENCYCLOPÆDIA OF QADIANISM.

فادیانی مذہب by Prof. Ilyas Burni, M.A.,
Published by Kemal Ahmad Faruqi, Bait-us-Salam, Hyderabad, Daccan, Fourth Edition, Royal 8vo., pp. 966. Rs. 3.

The late Mirza Ghulam Ahmad of Qadian has opened the door of prophethood, and innumerable persons from among his followers have laid claim to that high office before now. Every dream a Qadiani dreams is a "revelation", and every petty success in a petty endeavour is a "sign" and a "miracle", until signs and revelations and miracles have become a public joke. Well, a "glorious sign" has taken place at my hands, and this sign combined with the right to prophethood which comes to me from my former association with the Mirzais, I think I might very well lay a claim to prophethood. Mirza Ghulam Ahmad's "signs" related to receipts of money. My sign relates to the receipt of a book. He received wealth of this world, I received a spiritual gift. Who has a better title to prophethood?

It happened this way. Last year I received a copy of Prof. Burni's فادیانی مذہب (third edition). The volume travelled from hand to hand and it travelled so fast and went so far that it disappeared from view altogether. I was feeling very urgent need of it, because to those who have to deal with the Mirzais and desire thorough knowledge of their faith the book is indispensable. I often thought of writing to the author for a copy. Quite recently I thought of it almost daily, and one day Dr. Sir Muhammad Iqbal who has a high opinion of the book reminded me of it and told me to get a copy forthwith. But something held my hand. In the Mirzai idiom "God almighty held my hand from writing for it." But I know it was sheer laziness on my part, and while I was making up any mind, a copy arrived unasked. A great "sign" indeed!

And certainly it is a very valuable book. Mirza Ghulam Ahmad was a prolific writer, and like all prolific writers he was so diffuse, his writings are such a maze of self-contradictions, and his followers have been so busy turning cartloads upon cartloads of controversial stuff aimed by one party against the other and by both against the world at large that it would take a lifetime for a man to go through the whole mass of it. And the labour of reading all that stuff, so back-breaking in its magnitude, is yet so poor in results, for the Mirzai literature is a barren waste rarely yielding an idea. They have lost themselves in a labyrinth that can lead nowhere, turning round and round, like the proverbial bull of the oil press, with the blinkers of Qadianism before their eyes, which do not permit them to see anything beyond.

Prof. Burni undertook the Herculean task and has brought the whole of that cumbrous mass within readable compass. From beginning to end it is Mirzais who speak for their faith. There is not a word of criticism. In fact, in face of the Mirza's own writings criticism is superfluous. From beginning to end it is quotations, quotations following upon quotations with deadly effect, from the writings of Mirza Ghulam Ahmad and his followers. The consequences are disastrous for the Qadiani faith. The quotations are fairly large, so that manipulation becomes impossible. The Mirzai practice is opposed to this kind of fairness. They believe in manipulation and mangling, and are in the habit of tearing out words and sentences from their context and pasting them on to other contexts with a view

to misrepresenting the views of their opponents. The Lahore section of the Mirzais are adepts at this practice.

The quotations have been selected on a very comprehensive plan, and hardly any aspect of the Qadiani movement has been left out. The first nine chapters relate to the Mirza's person, his claims, revelations and sayings, personal relations and personal dealings. The next three chapters deal with the politics of the Mirza and his successors and followers. These are followed by two chapters on the religious and political relations of the Qadianis with the Muslims and the Muslim world. A chapter follows on the leading lights, present and past, of the community. Next come two chapters on the characterisation of the two sections of the Qadianis and their mutual relations. Three chapters follow containing some very valuable data and the book closes with four appendices.

This is a work of sheer love for Islam. The book was not published to earn money, for the first two editions were distributed free. The third edition has been serving as a standard work of reference ever since it was published. The present edition which is bigger than the last one by half as much the author considers to be complete and would need no further addition. It is a mine of information, a veritable encyclopædia on Qadianism and should be welcomed by those who desire to know this new-fangled faith in its true colours. It is a most useful piece of work.

A BOOK IN ENGLISH

His Holiness by Phoenix, with a foreword by Maulana Zafar Ali Khan, published by The Islamic Literature Publishing House, Kashmiri Bazar, Lahore. Pp. 268, Cr. 8vo, Rs. 3.

"His Holiness" is a survey of the activities, claims, aims and objects, and 'revelations' of Mirza Ghulam Ahmad, founder of the Qadiani sect. In view of the wealth of material available, this survey can only be described as brief. But it is based on undeniable facts and the conclusions drawn are thoroughly sound. Mirza Ghulam Ahmad was guided throughout his ministry by gross personal motives, by desires for personal aggrandisement, personal pleasures of a gross and very questionable character—he divorced his old wife and deprived her grown-up sons of their patrimony, because of their opposition to his infatuation for a young girl—and for ensuring the future prosperity of his family, and his revelations frequently concerned receipts of money. He claimed to be the Messiah and a second Muhammad, more enlightened than the first one, but allied himself with capitalists, prayed for 'rewards' from the Government for certain questionable "services," and was quite willing to stop his flow of revelations at the bidding of a magistrate. It was the Mirza's aim to establish a separate community of his own under the aegis of the British Government, a state within a state, and he did everything in his power to create an insuperable wall between his followers and the Muslims, forbidding the former every kind of association or co-operation with the latter. His teaching and example has given a peculiar stamp to his followers who, the author declares, can be easily detected by "perversity writ large on their faces."

The book provides easy and pleasant reading and should be welcome to those who desire to know the truth about Qadianism put in a nutshell. It is the first book of its kind in English written by an orthodox Muslim and will prove very useful to those to whom larger Urdu works are not accessible.

The Truth

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THE MESSAGE OF ISLAM

(By F. K. Khan Durrani)

The following is the text of the Address which was to be delivered by the Editor at the All Religions Conference, Lucknow, on May 22, as a representative of the Central Jamiat-i-Tabligh-ul-Islam, Ambala City, but for reasons explained on page 3 of this issue was not delivered

The principles and teachings of a religion are best understood by comparison with the principles and teachings of other religions. It is particularly so about Islam, because it is so completely different from every other religion known to mankind, different in its basic conceptions, different in its ideals, different in its teachings and different in its practices. But the rules of this Conference preclude any such comparison, and I shall not refer to any other religion in this paper.

My second difficulty arises from the shortness of time which I might expect to have allotted to me, and I have been advised to make this paper so short that I should be able to read it out in about fifteen minutes. The religion of Islam is a mighty edifice, broad and deep in its foundations, with its pinnacle reaching out to the stars—to the throne of the Almighty Himself, as the Holy Quran puts it (LIII, 42), and in the plan and execution of detail so vast and so minute that it would take a volume to convey to you some idea of what Islam is like. But the limitations imposed upon me have compelled me to compress my discourse to such an extent that I am afraid men who have not given serious and independent thought to the problem of religion might fail to grasp the full significance of what I have to say. For every single statement I have to make might well form the subject of an independent discourse. I would therefore request my audience to kindly give me a careful hearing and to consider this discourse as being no more than a basis for further inquiry.

The Islamic Creed

The edifice of Islam is very vast, but the wisdom of the Founder has comprehended the whole vastness of it in two simple propositions—'There is no god but Allah' and 'Muhammad is the Apostle of Allah'. This is the Islamic formula of faith and anyone who accepts it becomes a Muslim. The whole teaching and practice of Islam hangs from this central pivot. I shall now explain the implications of these two propositions one by one in the light of the teachings of the Holy Quran and the Hadis.

Image Worship

'There is no god but Allah.' To begin with, it means that there is no god but One. But it is a subject on which I do not wish to dwell. There was a time when different peoples worshipped different gods. There was a time when people argued about gods, when some people argued to prove that there were two gods or three gods or many hundred gods, while the Musalmans contended that there was but One God and no more. That time is past and such discussions on one side or the other have become wholly unnecessary, because the whole world has accepted the claim of Islam and has come to agree with the Muslims that there is no god but One. Time itself has compelled the world to acknowledge the truth of Islam. This is a glorious triumph for our faith and a most eloquent proof of its truth and of the fact that it is the only religion that is likely to survive the free and unrestrained criticism of the modern age and to live for ever and ever.

But there is one aspect of the question which is not so well understood and about which I should like to say a brief word. Is it right to worship God in visible forms, in the form of images and idols? It is contended sometimes that a visible image helps to concentrate attention. Upon a visible image you can fix the gaze of your external, physical eye only. As soon as you try to turn the light of your inward, mental eye upon any subject, the external eye ceases to gaze upon external objects. It refuses to focus itself on them, and if you insist on fixing your gaze, the inward eye will refuse to function and your mind will refuse to think and meditate. Far from being a help, therefore, an external object, an image or an idol, is a hindrance to concentration of the mind and purity of worship. The Holy Quran, therefore, forbids image-worship and says that God is *Al-ghaib*, the Unseen. He is not something upon which the physical eye could be made to rest. God is spirit and can be worshipped only in spirit, with the mind and soul only.

God being *Al-ghaib*, the Unseen, He cannot incorporate Himself in any visible form, He cannot take upon Himself the form of a man

and descend into our midst, because the moment He does so, He ceases to be Unseen, and when He ceases to be Unseen and becomes visible, man cannot worship Him in spirit, because a visible thing can be worshipped only with the body and by those only who see it.

We all believe that God is omnipresent and omniscient. He is everywhere, sees all and knows all. But by becoming incorporate He surrenders Himself to the limitations of time and space. He cannot be everywhere at the same time and cannot know and see all. He knows and sees those only in whose midst He happens to be. In short, by becoming incorporate in human form God destroys His own divinity. For these reasons, there is no such thing as an *avatar* in Islam.

The Dignity of Man

There is another aspect of the Islamic doctrine of Divine Unity, which non-Muslims do not understand and about which I would say a few words. It is an aspect which has a special meaning for the Depressed Classes of India and for all those who are oppressed and trodden under feet by tyrants. There is no god but Allah, and God alone, the Creator, Sustainer and Sole Monarch of the universe, is the Being who deserves your worship. A Muslim must not worship any but God. The worship of another called *shirk* or Polytheism is the greatest crime in the Holy Quran, for worship of another than God amounts in reality to the denial of God, and the Holy Quran says: "Verily Allah does not forgive that anything should be associated with Him (i.e., worship and honour which one owes to God only should be paid to a being other than God, whether it be a spirit or a human being), and forgives what is besides that to whomsoever He pleases (i.e., the crime of *shirk* is unforgivable); and whoever associates anything with Allah, he indeed forges a great sin" (IV, 48, 116). The Muslim has to repeat a score of times daily in his prayers: "Thee alone we worship and Thy aid alone do we seek." This is a confession or rather a promise as well as a constant reminder that a Muslim must not bow his head before any man, that below God there is no being that can demand our worship, that no third party stands between you and your God. Here is a message of freedom and emancipation and exaltation for you all. Man is the noblest of God's creation, says the Holy Quran (XCIV, 4); he is the vicegerent of God on earth (II, 30). Why should he then bow to any earthly thing and who or what else there is, except God, before whom he can bow?

The doctrine of Divine Unity as taught in Islam is in truth an affirmation of the dignity of man, and it has driven the sense of his own dignity and pride deep into the conscience of every Muslim. You will have noticed in your daily life how very stiff-necked the average Muslim is. He may be ever so poor, he may not have a rag on his back and may not be quite sure of one square meal a day, but he will hate to bend his neck before another, he will hate to sit lower than others, he will look at you straight in the face and will shake hands

with you as your equal, however high and mighty you may be, and if you deny him this equality, he will feel deeply hurt and will take it for a grievous insult. This pride, this sense of dignity and self-respect has been created and nourished in him by his faith, and so long as the Muslim retains this stiff-neckedness, we can look to the future with hope, and I might say here in parenthesis that any Muslim religious or political leader or employer or ruler who hurts this pride of the Muslim, who tries to break this pride and make him bend his neck, not only injures that Muslim individually but also does the greatest injury to the race, and the Holy Quran denounces such tyrants in unsparing terms. And I invite you all to come and share this pride with us, for not until this sense of pride and dignity is engendered in you will you find any emancipation or any elevation in your social status. Nobody can confer equality upon you. If you give a little thought to this question, you will soon come to realise it. Social equality and upliftment will come to you only by your own inner rebirth, not by changing one superstition for another, but by the inspiration of a high ideal, by the acceptance of a religion that shall inspire you with a high sense of pride and self-respect and awaken you to a sense of human dignity. This inspiration can come to you only from Islam, because Islam has no other end in view—I am saying this with a full sense of responsibility and with the Holy Quran before me—I say that Islam has no other end in view than to liberate man from the shackles and disabilities which tradition and tyranny may have placed upon him and to awaken him to a sense of that exalted station in life which God assigned to him, namely, the station of being God's vicegerent on earth.

The Divine in Man

And now let me tell you a story to explain another aspect of the doctrine of Unity. The story concerns Abraham and is to be found in the Holy Quran. He lived in a country of star-worshippers, and one evening, when he saw a big star, he said this must be God. But the moon came out shortly after, before whose brilliance the star faded away into insignificance. Abraham thereupon said, the moon must be God. But in the morning, when the sun rose and blotted out the moon and the stars from the sky, he thought the sun must be God. But in the evening the sun also set, leaving the world in a shroud of darkness. Thereupon Abraham declared: "Verily I turn myself wholly and sincerely to Him who originated the heavens and the earth, and I am not one of the polytheists." One of the utterances put in his mouth on this occasion serves to explain the Islamic conception of Unity as affecting one's conduct in daily life. Abraham said, "I do not love the setting things." All things are ephemeral and fleeting. God alone is eternal and He alone deserves our worship and adoration and exclusive devotion.

I have said that God intended man to be His vicegerent on earth. What is it that deprives man of his divine viceroyalty? What

(See page 4)

West Indies, in Africa and in every other country where the whites and the coloured people live together, they cannot live in the same houses; they cannot live in the same street; and though they follow the same religion, they cannot pray together in the same churches. The same is the case in India where they have separate churches for Europeans and Indian Christians. In fact, social distinctions of birth and wealth among persons of the same race, the same nation and the same town or village are observed with strictness even in the churches. In the matter of levelling down social inequalities of birth and wealth, in removing racial or national differences and in knitting humanity into one brotherhood, Christianity has been a colossal failure. In truth, it has never made any attempt in this behalf, and what it has not attempted in its history of two thousand years, it is not likely to attempt now with respect to the Depressed Classes of India. Christianity is too poor to offer any solution for the ills from which the Harijans are suffering, and politically it stands on the same level with Sikhism and Buddhism. Whether the Harijans embrace Christianity or not, Christians in India are bound to remain in a minority, subject to all the disabilities to which minorities are liable.

Islam

The case for Islam has been stated above. Of all the religions of the world it is the only one which rises above the distinctions of race and country and seeks to bind the whole mankind into one brotherhood. There is no God but One. All nations and races are one people. One race is not superior to another; the black and the white are descended from the same parents and stand on an equal footing. The distinctions of birth and wealth are a creation of the devil. Allah recognises only one distinction, that of the righteous and the unrighteous, the noble and the ignoble, of those who serve their fellow-beings with sincerity and those who tyrannize over and exploit them. One people must not laugh at another people nor look upon it with contempt, for "the honourable among you in the sight of Allah are only those who are the virtuous." These are the principles of Islam, and the Holy Prophet warns us "The man who dies while believing in racial pride is not of us, the man who rouses racial pride in others (i.e., invites them to acts of injustice or aggression by appealing to their racial sentiments and prejudices) is not of us, and the man who fights others on account of his racial pride or prejudice is not of us." What a beautiful teaching this is! The world is unhappy and the nations of the earth are ever ready to fly at the throats of one another because of racial antipathies and hatreds. These mighty words of the Holy Founder of Islam can kill all racial hatreds, bind humanity into one brotherhood, and establish lasting peace on earth. They have a special significance for India whose people are a conglomerate of races and creeds. Above all, they are a message of hope and encouragement for the Depressed Classes of India, who have been suppressed and trodden under feet by their alien conquerors, the Aryans.

Islam is in fact the only religion that can remedy the ills from which the Harijans are

suffering. Islam is the only religion that can uplift them morally, inspire them with new ideals, hearten them with a new hope, remove all social inequalities and enable them to stand on an equal footing with the highest. For no sooner has a man recited the *Kalima* and declared himself a Muslim, he becomes a partner in all the social and political rights which Islam can confer upon any man. No man has to confer these rights upon him, because there is no privileged class in Islam, no priestly class, no official custodians whatever, who may confer, deny or withdraw these rights. He enters upon these rights automatically, by the simple declaration: "There is no God but Allah and Muhammad is His Apostle." The thing called untouchability is unknown among Muslims, and all Muslims new and old, eat together and intermarry as a matter of course. This kind of social equality is known to Muslims alone. Hindus and Sikhs might make any other promises, they will never agree to interdining and intermarrying with the Harijans.

Politically also the Depressed Classes can expect larger benefits from Islam than from any other religion. By embracing Islam they become members of a world-wide brotherhood. It will bring them honour and prestige, which they cannot find in any other religion. In India too, though in a minority, the Muslims are a power that cannot be ignored or treated lightly. By the entrance of the Depressed Classes into the fold of Islam that power will be doubled. The Muslims will become a majority, in which those who are now called untouchables will be partners of equal rank. Behold the difference that will take place in their status by embracing Islam. They now form part of a three-fourths majority, but their status is lower than that of any other community on the face of the earth, for their mere touch pollutes others. If they embrace Islam, all their social and political disabilities drop off in an instant. They become a power in the land, and members of a brotherhood which is honoured by the whole world.

The Indian's Want of Patriotism

Islam is a socio-political ideal, and as a Muslim I look upon the question of the Harijans' choice of a new religion from the standpoint of the larger interests of India viz., her social evolution and political emancipation. It is well-known that the average Indian is not patriotic. The sentiment of patriotism is simply absent from the Indian's character. It has been noticed by foreign as well as by Indian observers. Modern historians ascribe this deficiency to the social constitution of Hinduism, to the caste system which has kept the people divided for three thousand years into numberless mutually exclusive water-tight compartments. There is no sympathy, no fellowship, no social communion among the various castes, which live in more or less complete isolation from one another. They cannot sit down to dinner together. They cannot intermarry. In some cases they cannot even shake hands, the touch or shadow or even the near approach of the lower castes being regarded as pollution and defilement by those of the upper castes. As Prof. Winternitz says in his *Die Frau im Brahmanismus*, the Hindu has no father-

land, his fatherland being the caste to which he belongs. The neighbour and fellow citizen of the Hindu is not the man who lives next door. His neighbour is the man who belongs to his caste, even if he lives a thousand miles away. The Hindu owes social duty only to men of his own caste, not to others. To the Hindu mind no calamity is so great as the mixture of castes, and a Maharaja of Bengal or the Deccan, seeking a match for his daughter, goes to Kashmir or to the Punjab and finds an illiterate or a semi-lunatic for his son-in-law. He prefers the illiterate or the semi-lunatic, because he is a man of his own caste. The rest of humanity is simply non-existent for him. A social constitution of this description cannot permit the growth of a nation.

But I beg to suggest that there is yet another reason for the Indian's lack of patriotism. It is the philosophic basis of the Hindu's faith, the doctrines of *Karma* and transmigration of souls, in whose face no sense of civic duty and no patriotic sentiment can ever grow. According to the doctrine of *Karma*, which lies at the basis of every religion born on Indian soil since the founder of the Sankhya School propounded his philosophy, the individual soul is eternal, without beginning and without end, bound to roam from birth to birth in utter detachment from other eternal souls. The world, which came into being in consequence of a disturbance in the natural equilibrium of primal forces, is essentially an evil place, full of sin, suffering and sorrow, and the individual's salvation consists in his release from the endless cycle of births and rebirths, which he can attain only by renunciation and flight from the world and all its affairs. Natural affections, love of wife and children, desire to improve one's lot in the world and make the material conditions of life happier, civic duties and patriotism—all these are entanglements binding the soul to the earth. The individual's salvation consists in breaking these bonds, in freeing himself from the toils of the earth, and this he can do only by renunciation and flight from the world and all its affairs. With this doctrine deeply rooted in his conscience, the average Indian goes about in life with his eyes fixed on the other world, on the salvation of his own precious soul to the complete neglect and oblivion of this world's affairs. That this awful doctrine has not produced its full consequences, that it has not driven all men into caves and jungles and has almost broken down in our own times is due to its being unnatural and false to the facts of life. But there is no denying the fact that it has given a peculiar and perverted shape to the Indian's conscience, and moulded his conduct through centuries. And so long as it remains rooted in the background of the Indian mind, the growth of civic and political virtues will remain a mere dream. Our conduct in life is determined, consciously or unconsciously, by the faith in which we are brought up. Nature cannot brook disparity between our faith and actions. If our faith is happy, courageous and manly, our conduct in life too will be courageous and manly. If on the contrary our faith is dark, cheerless and unmanly, if the spirit of gloom and pessimism keeps brooding over our minds, our conduct too will be weak and unmanly. If, therefore, India

is ever to become a nation, willing to bear the burdens which its place in the family of nations places upon its shoulders manfully and with courage, he shall have to abandon this philosophy of despair and renunciation and other-worldliness and replace it by another. The doctrine of *Karma* and transmigration of souls is inimical to the growth of civic and political virtues and the formation of a nation.

The Tangle of Communities

Let us look at the question from another angle. Three things are essential to the formation of a nation: one language, one religion, one race, or a religion that shall destroy racial differences and prejudices and weld the people into one homogeneous whole. India is a congeries of races, religions and languages, and the communal problem hangs like a millstone round her neck, retarding her political progress at every step. How shall we undo the communal tangle and weld the peoples of India into one nation? By pacts? By mutual understandings and agreements among the communities? Such a thing is impossible, and the history of mankind cries aloud at the absurdity of the suggestion.

A nation is a body of people having one soul, one purpose, one cultural ideal. It cannot permit the growth of divergent and discordant elements within its body, of smaller bodies having their own separate cultural ideals. In India every community has its own separate identity, its own cultural ideals, a separate soul of its own. The continued existence of these separate communities is incompatible with the formation of a nation. In order that a united Indian nation be born, it is necessary that the communities as such should be abolished, their separate identities destroyed, their separate cultural ideals broken and re-constructed and the whole body of people inspired with one soul and one united purpose. Far from being helpful, therefore, pacts and agreements, by giving their sanction to the continued existence of separate communities, prevent the formation of a nation. A composite nation formed by the agreements and mutual adjustments of many communities will be like a body inhabited by many divergent and discordant souls. A composite nation of this kind is, therefore, a self-contradiction and an impossibility.

A nation is based upon the sword, upon power wielded by one compact body. It is built, not by pacts between communities, but by the overthrow and subjugation by one group of others. History fails to record any instance of a composite nation. Switzerland is an apparent exception, but it is a nation held together more by external pressure than by internal cohesion, and it has been rendered possible by the smallness of the territory. The territorial magnitude of India has been inimical to her internal cohesion throughout her history. And what the experience of the whole mankind has shown to be impossible, it is absurd to expect India to achieve. The formation of a composite nation would call for extraordinary morals and extraordinary sacrifices. Pursuit of political power and material interests makes such morals and sacrifices impossible. Those who have tasted blood lick their lips for more. It has been so all over the earth; it will be particularly

off from society, by retiring into the thickness of a forest or the solitudes of a mountain one might make oneself an angel or a beast, but one cannot become a good man, for the spiritual development of man is bound indissolubly with his human surroundings. For this reason, Islam conceives of the individual as a member of a society, and all his virtues and vices have reference to the society in which he is placed. By himself he is nothing, just nothing, neither moral nor immoral, neither virtuous nor sinful. His merit is to be measured by the contribution he makes to the common good, and his sins are the injuries he inflicts upon the community to which he belongs. What are called private virtues and private vices are private only in a limited sense; they are virtues and vices because of their direct or indirect effect upon the well-being and prosperity of the whole, and for no other reason.

The individual draws his sustenance and strength as well as his weaknesses and vices from the society to which he belongs. If the moral tone of the society is healthy, the individual too will tend to be morally healthy. If the society is morally rotten and vicious, the individual will be just as vicious. His sense of self-preservation will compel him to be so, because if he tries to be otherwise, he will go to the wall; for in a society of thieves it is the honest man who is the scoundrel and is soon suppressed. In order, therefore, that a man should be able to live a clean and morally healthy life, it is necessary that the society to which he belongs should be clean and morally healthy. And in order that a man should be able to rise to his full stature, that he should be able to attain to the highest altitude of which his nature is capable, that he should be able to achieve the uttermost of what he can and ought to, he stands in need of a free and well-ordered society. Only a free and mighty society can bring forth a free and mighty manhood, and only good, pure-minded, clean-living, selfless and strong, hardworking men can maintain such a free and mighty society. The two depend upon each other.

The Holy Quran, therefore, frequently addresses the Muslims collectively as a nation, *umma*, and lays down the following ideal for them as a nation: "Allah has promised to those of you who believe and do good that He will most certainly make them rulers on the earth" (XXIV, 55). This is the criterion of our faith and righteousness. If we are true believers in Allah and His Apostle and if we lead righteous lives in the light of that faith, we should be a free and mighty people. And, conversely, if we are not free and mighty, if we have put the collar of slavery on our necks, then we are not true followers of Muhammad (on whom be peace and God's blessings), then there is something wrong with our belief and we are not leading righteous lives. And not being free, we are incapable of serving the purposes for which Islam stands.

New Standards of Right and Wrong

This new conception of the function of religion, that it should devote itself to the betterment of this life rather than concern itself ex-

clusively with supermundane affairs, leads to a new orientation of moral values. The Quran declares that God does not need any service from you for Himself (LI, 57, 58). You cannot add a whit to His Majesty if you spend your whole life in ceaseless prayer, and you cannot subtract a whit from His Majesty if you deny Him altogether, for according to the Holy Quran He is غني حميد—free of all need and most exalted in His own being. You help and hurt your own selves by your virtues and vices, and God Almighty demands obedience to His laws and commandments because those laws and commandments are meant for man's own good.

The over-emphasis on supermundane affairs in certain faiths led to abhorrence of and flight from the world. The shifting of the emphasis to this world leads in Islam to the sanctification of our daily labours. Every toil and every form of labour becomes thereby an act of worship, provided it is performed honestly and with pure intent. Your commerce, your industry, your scientific pursuits and everything you do to add to your power and possessions,—all this is good and counts for righteousness, provided you add thereby to the power and wealth and well-being of the human society as a whole, that you do so without acting unjustly towards others and without injuring their interests. Religious men extol poverty and decry wealth, but Islam calls wealth a good and regards poverty as a social disease which must be fought and eradicated. Acquisition of knowledge and study of the sciences are an act of piety in Islam, because knowledge adds to the comfort and well-being of man, and the Holy Quran declares that the whole universe has been made subservient to man (XIV, 32-34; XVI, 10-19; XXXI, 20). The acquisition of knowledge is obligatory upon every Muslim male and female, and the Holy Prophet said, "Acquire knowledge, even if you have to go to China for it." Every step the scholar travels in the search of knowledge is blessed, says the Prophet, and he declared the ink of the scholar to be holier than the blood of the martyr. In short, Islam obliterates the age-long distinction between the world and religion, between the secular and the profane, and sanctifies life and all its pursuits, provided they are performed with honesty, justice and pure intent.

Ideals and the Law

Now let me tell you of another feature of Islam, which is also peculiar to it and distinguishes it from every other faith. Ideals are great things, but they are not everything. A religion that has only ideals but no discipline and no Law to support those ideals and have them translated into daily actions cannot be of any good to any man. It will soon degenerate into mere visions and dreams and airy nothings. The average man is not a philosopher and requires positive laws for his guidance in life, positive injunctions and positive prohibitions, the "you shall do this" and "you shall not do that" type of clear and unambiguous laws, and I believe even high-soaring philosophers cannot do without such positive commandments.

A religion to be of any use to mankind must have a discipline to train and educate and

strengthen the individual for the due performance of his duties and a body of civil law to regulate and govern the relation of man to man. A religion that has no such law is of no use whatever, for it can have no influence on the individual in his daily life and cannot teach him even common moralities.

Furthermore, the law it lays down must be based upon justice, equity and good conscience. It should ~~not~~ be based upon ideas of birth and class or caste privileges. It should be based rather on sound moral principles, on the fundamental equality of all men without any distinctions of race, birth, caste, class or wealth.

And Islam has both, the discipline as well as the civil law. The religious observances prescribed for the individual have a moral rather than an ultra-rational purpose. Their purpose is not to wring favours from heaven, as with magical rites and incantations, but to discipline the individual morally and spiritually in a rational manner, to clean and purify his mind of baser desires and strengthen him for the fulfilment of his duties towards those in whose midst he is placed. To begin with, Islam lays the greatest stress on personal cleanliness, hygienic cleanliness and not merely ceremonial cleanliness, and, as is well-known, a Musalman's bath differs much from the baths of other people. Then the Muslim is forbidden certain foods which have a deleterious effect on one's morals. Islam forbids intoxicating liquors as they turn a man into a beast. Then there are five daily prayers which the Holy Founder of Islam likened to frequent baths in a clear stream, and the Holy Quran declares that prayer keeps one away from indecency and sin. Then there is fasting during which one may not eat or drink or even smoke in the day for a whole month. It is a wonderful course of discipline which trains and strengthens one to put up with hardships, to endure hunger and want with fortitude and patience and to master one's passions and appetites, and you know the man who has learnt to command himself and has become master of his passions and appetites is a mighty man. Indeed, he is a king among men. I need hardly say that this religious discipline is entirely personal, because there is no priestcraft in Islam.

As to law, in justice and humanity, in wisdom and compass, the law of Islam stands without parallel among the world's religions. It defines the obligations of the individual towards his relations, neighbours and dependents and towards the society and the nation of which he is a member. The body of Islamic sacred law is so vast that in the few minutes at my disposal I cannot enter upon any discussion of it. I will mention only two features of it, and I think these will suffice for our present purpose.

The first principle of the law of Islam is that it is based upon equity and good conscience and not upon any ultra-rational considerations. This means that the power of development and adaptation to changes of times is inherent in it, that it is always fresh and up-to-date, and never can become too old or out of date.

Secondly, the Islamic law is no respecter of persons. It recognises no privileged classes, no

distinctions of birth, wealth or position. The king and the peasant, the poor beggar and the wealthy capitalist, all stand on an equal footing before Islamic law. In this respect, the law of Islam is without parallel in the world even in this 20th century, and hundreds of cases can be quoted from Islamic history of Muslim kings and emperors having been summoned by their own judges to their courts and made to stand shoulder to shoulder with the plaintiffs or defendants to answer for themselves. In fact, the Holy Prophet once declared that if his own daughter were to commit a crime, she would be punished like anybody else.

Precept and Example

I shall revert to this subject later. In the meantime I want to bring to your notice one other aspect of Islam. I have said that a religion, in order to be an effective force for good, must have ideals, must have a discipline for the training of the individual and must have a law to guide him in his daily life. But man wants more than this. He wants an exemplar who by his example and by the magnetism of his personality should inspire men with faith and courage and hope and compel them to walk in the path he has laid out for them. Such an exemplar we possess in the person of Muhammad, the Founder of Islam (on whom be peace and the blessings of Allah). Of all the teachers of antiquity he is the only one of whom we possess sure historical knowledge and in such wealth of detail as we do not possess even of men of much later times. His daily doings and utterances are all recorded faithfully. For the abundance and sureness of our knowledge of him, the richness and variety of his experience of life, and the purity and sublimity of his conduct, we can take him for our guide and exemplar with uttermost confidence. Indeed, God Almighty Himself says in the Quran that you possess the best exemplar in Muhammad, and if you love Muhammad and walk in his footsteps, God Himself will love you, and forgive you all your sins. Teaching by example is a special feature of the Holy Book of Islam which quotes numerous incidents from the lives of the great teachers of antiquity to illustrate its teachings and show the spirit in which they are to be acted upon.

The Catholicity of Islam

Now let me tell you of another aspect of the Islamic doctrine of Unity. Divine Unity means unity of mankind, and the Holy Quran says: "Mankind are one people; so Allah raised prophets as bearers of good news and as warners among them" (II, 213). This is the doctrine of the oneness and equality of all mankind, the doctrine of a world-brotherhood, which knows no distinctions of race, country or colour. It says that the gift of revelation is not the close privilege or monopoly of any one people, that God Almighty sent His Apostles, the Divine Teachers and warners, to every nation. Indeed, the Holy Quran says at another place that there has been no nation which has not had its prophets (X, 47; XVI, 36; XXXV, 24). Remember, this doctrine of the universality of the gift of revelation is not a modern invention with us. It was taught by the Founder of Islam.

more than thirteen centuries ago, when nations lived apart and in comparative ignorance of one another, when improved means of communication and better knowledge of the scriptures of the nations had not yet brought them into closer acquaintance with one another. What is more, the Holy Quran does not mention it as a mere fact of history. It declares belief in those prophets of antiquity to be part and parcel of the Muslim's faith; while it says that a Muslim must believe in Muhammad, it commands that he must also believe in those prophets who had gone before him, and must make no difference among them. (II, 285). A Muslim must, therefore, revere all the great religious teachers of the world, to whatever race or country they belonged. We Muslims, therefore, honour Abraham, Moses, Jesus and other prophets the same as we do the Founder of Islam. In fact, we call them our own prophets and teachers, because the Quran commands us to do so. A Muslim must also equally honour prophets who, though not mentioned in the Quran, are otherwise known to have been true prophets, because the Holy Quran clearly tells us that not all prophets have been mentioned in it, that there are others also who have not been mentioned. If therefore a Muslim learns of an ancient prophet of China or Japan, if by his education and learning he becomes sure that Buddha and Krishna and Confucius were true prophets of God, he is commanded by his religion to look upon them as his own prophets and to revere them as such.

Behold, this teaching belongs to Islam alone. It goes far to establish peace on earth and knit humanity into bonds of brotherhood and amity and sympathy and fellowship.

But Islam goes further and commands us to take the religious scriptures of the whole world and make them our own. "Wisdom is the lost property of the Muslim," says the Holy Prophet, "so let him appropriate it wherever he finds it." All the world's sacred scriptures, all the world's philosophies, Hindu, Greek, Persian, Chinese and all, all the world's stores of wisdom and learning are thus thrown open to the Muslim, for him to take out of them and make his own whatever meets with his approval and acceptance. A Hindu by becoming a Muslim does not lose his possession of Hindu philosophy; a Japanese does not lose his possession of the Japanese philosophy; a Sikh by becoming a Muslim does not lose his possession of the Granth Sahib, and a Christian does not lose possession of the Bible. They keep their ancient possessions and gain access to a much larger world.

The Brotherhood of Islam

The moral philosophy of Islam is based directly upon the doctrine of Unity, but the subject is rather difficult and I cannot go into it here.* I shall content myself with noting its implications concerning social relations only. The Holy Quran says: "The believers are but brethren; therefore make peace between your

brethren and fear Allah that mercy may be shown to you. O you who believe! let not one people laugh at another people; perchance they may be better than they; nor let women laugh at other women; perchance they may be better than they; and do not be captious with one another nor call one another by nicknames. Giving one another bad names after believing (in Islam) is an evil thing, and whoever does not turn, these it is that are the unjust. O you people! surely We have created you of a male and a female, and made you tribes and families that you may know one another; surely the most honourable among you in the eye of Allah are those who are the most virtuous (godfearing) among you" (XLIX, 10, 11, 13).

These verses are very clear. They show that all Muslims, of whatever race or country, are one brotherhood. The Muslims are a world-brotherhood, and all the world knows that it is a real brotherhood. Even the worst enemies of Islam admit that it is a real brotherhood. There can be no despised or depressed classes in Islam and one section of Muslims cannot hold another section in contempt or treat it with ridicule, because the Quran commands sternly that one people must not laugh at another. They must not be captious and must not impute evil to others on account of race or caste, and they must not bestow evil names upon one another. There can thus be no colour-bar in Islam, no caste-distinctions, no despised Sudras and no untouchability.

In fact, with regard to untouchability the Holy Prophet has left a very clean injunction. While enunciating the laws of ceremonial cleanliness he declared that water from which a man has drunk does not become unclean. I think this pronouncement of the Holy Prophet cuts at the very root of the idea of untouchability. It is a fact that untouchability does not exist and has never existed in any Muslim country. The Indian Musalmans, the majority of whom are descended from Hindu ancestors, have no doubt adopted the Hindu tradition of the country and have been treating the Hindu untouchables as untouchables. But I might tell you that this is the case only with the illiterates, with those who are not acquainted with the letter or spirit of Islam, while those Muslims who are well-grounded in the teachings of their faith do not practise untouchability towards any man. And I might also tell you that no matter whether you decide to become Muslims or remain Sudras, we Muslims are not going to treat you as untouchables any longer. By treating you as untouchables in imitation of the Hindus we have sinned against our faith. We are becoming ever more conscious of this guilt and are now repenting of the folly.

The last of the verses quoted above states the principle of the brotherhood of man. Just as a father gives different names to distinguish them from one another, so, the Quran says, are the nations and races named differently for the sake of distinction; otherwise they are one family. It means that names are but names; in reality mankind is but one people. The Holy Prophet said once, "Behold, the Arab is in no way superior to the non-Arab, and the white is

* Those who desire to study the subject, which is certainly very instructive and enlightening, will find it discussed at considerable length in *Muhammad the Prophet* by F. K. Khan Durrani, Editor of the *Truth*, Lahore.

in no way superior to the black. Both are descended from Adam, and Adam was created from dust." Indeed, Islam abolishes all distinctions of race and colour and all privileges of birth and wealth. The Holy Quran recognises only one distinction, that of worth, and says the most honourable among you in the eye of God (*i.e.*, in the religion of Islam) are those who are the most virtuous, *i.e.*, the worthiest. Islam abolishes the aristocracy of birth and replaces it with the aristocracy of worth and service. The Holy Quran explains elsewhere (VI, 166) that this distinction is necessary for the moral health of the race. Islam wants to elevate you. It does not want to abase you; and to bring about your upliftment, your moral and material betterment, it has established this principle. And Islamic history shows thousands upon thousands of instances of men of the most despised races of the earth rising to the most exalted stations in society by their worth. You have hundreds of instances of it even in the history of India. This is the message of liberty and emancipation and social equality and brotherhood and upliftment that Islam holds out to you. Indeed, Islam is the only faith that can solve your difficulties, remove all your disabilities, restore your human rights, bestow upon you the fullest social equality and put you on the path of progress, prosperity, freedom and power. May Allah guide your judgment, may He open your eyes to the wondrous beauty and excellence of Islam and may He grant you the courage and strength and the vision to see its blessings and accept its message. Amen!

II

THE CHOICE OF HARIJANS

In the foregoing pages I have pointed out the ideals and explained the internal structure of Islam. The statement is very brief, but the intelligent reader will find it sufficiently explicit. In the following I shall cast a cursory glance on the comparative values of religions represented in India with a view to determining which of them the Depressed Classes ought to embrace in their own interest as well as in the larger interests of India, of which they form an integral part.

The Depressed Classes want social equality, equal opportunity with other communities for political advancement, and material and moral upliftment. The latter two things depend upon the first, *viz.*, social equality, and the choice of the Harijans should naturally be that religion only, which assures equality to them, not as a favour, not as a measure of political expediency, but as a necessity born of the inherent spirit and constitution of a religion. A favour bestowed today may be withdrawn tomorrow, and political expediency changes complexion with the change of times and circumstances. But what is born of a people's faith cannot change, unless the faith itself changes.

Also, social equality is difficult, almost impossible of attainment if there is no corresponding moral upliftment among those who desire social equality. The Depressed Classes of India have been the victims of a unique kind of oppression for three thousand years and more. They have been denied common rights of

humanity and treated worse than dogs. This continued oppression has produced appalling abasement and an inferiority complex among them, which is without parallel in the world. For a redemption from their present spiritual abasement and depression a complete and absolute break with the past is essential. They want a new faith, a new hope, a new birth, a new inspiration, a new moral outlook, in short, a new spiritual environment. In which religion can they find this new spiritual environment? This is the question I propose to discuss in the following pages.

Hinduism

For one thing the Depressed Classes cannot afford to remain Hindus, because, as Dr. Ambedkar said sometime ago, "for the Depressed Classes to say that they are Hindus is to admit their inferiority of status by their own mouth." and it is lying propaganda to call Hinduism the ancestral faith of the Harijans. The Depressed Classes and the Hindus are not really one people. They are not one race. The Depressed Classes are the descendants of the original inhabitants of India, and it was this racial difference which led to their four thousand years of a soul-destroying oppression at the hands of their Aryan conquerors. In practice as in theory Hinduism means to the Depressed Classes the collar of slavery and unquestioning servitude. It has no other meaning for them. A Sudra may not study the sacred scriptures of Hinduism. He may not take part in any religious rites or ceremonies. He is an untouchable, outside the pale, of society as well as of faith. In what sense is he then a Hindu?

In truth, the relation of the Sudra with Hinduism is negative rather than positive. It is the relation of exclusion from the communion of the faith, of untouchability and social ostracism. A Sudra cannot claim to be a Hindu without confessing thereby that he deserves to be shunned as an untouchable and be treated like a dog.

The Hindu law-givers have been very explicit on this question. Hindu society is based upon the division of castes, and the division is an act of God which no man can undo. That the castes were based upon an economic division of labour is a modern theory which finds no justification in the *Shastras*, according to which Sudras are low because they were created from the feet of Brahma. Manu says: "Only one occupation the Lord prescribed to the Sudra, to serve meekly the other three castes" (I, 91). Even the names of Sudras must denote something contemptible and servile (II, 31, 32). Even the leavings of a Shraddha dinner must not be given to a Sudra, for one who does so goes to hell (III, 249). A Brahman must not explain the sacred law to a Sudra nor impose upon him a penance, "for he who explains the sacred law to a Sudra or dictates to him a penance, will sink together with that man into hell." In fact, sacred texts must not be recited even in the presence of a Sudra. (IV, 80, 81, 99). Manu goes on:—

"A once-born man (a Sudra), who insults a twice-born man with gross invective, shall have his tongue cut out; for he is of low origin.

"If he mentions the names and castes of the twice-born with contumely, an iron-nail, ten fingers long, shall be thrust red-hot into his mouth.

"If he arrogantly teaches Brahmanas their duty, the king shall cause hot oil to be poured into his mouth and into his ears."

(VIII, 270-272).

"With whatever limb a man of a low caste does hurt to a man of the three highest castes, even that limb shall be cut off; that is the teaching of Manu.

"He, who raises his hand or a stick, shall have his hand cut off; he who in anger kicks with his foot, shall have his foot cut off.

"A low-caste man, who tries to place himself on the same seat with a man of a high caste, shall be branded on his hip and be banished, or the king shall cause his buttock to be gashed.

"If out of arrogance he spits (on a superior) the king shall cause both lips to be cut off; if he urines on him, the penis; if he breaks wind against him, the anus." (VIII, 279, 282).

A Sudra who has intercourse with a woman of a twice-born caste forfeits his life. (VIII, 374).

"But a Sudra, whether bought or unbought he (the king) may compel to do servile work, for he was created by the self-existent to be the slave of a Brahmana.

"A Sudra, though emancipated by his master, is not released from servitude; since that is innate in him, who can set him free from it?" (VIII, 413, 414).

"A wife, a son, and a slave, these three are declared to have no property; the wealth which they earn is acquired for him to whom they belong.

"A Brahmana may confidently seize the goods of his Sudra slave; for as that slave can have no property, his master may take his possessions." (VIII, 416, 417).

"No collection of wealth must be made by a Sudra, even though he be able to do it, for a Sudra who has acquired wealth gives pain to Brahmanas." (X, 129).

According to the Dharmashastras nothing can be lower or more unclean than a Sudra. A Sudra is indeed so impure in his own being that he can do nothing to render himself more impure. For this reason no penance can be imposed upon him, and he cannot be permitted to take part in any religious rites or ceremonies. He is an untouchable, outside the pale of religion and society, and has no place in Hindu society except that of being a slave and a scavenger. With what face can the untouchable then call himself a Hindu?

The philosophic scriptures of the Hindus also try in their own philosophic way to justify the position the Hindu law assigns to the Sudras. The Bhagavadgita occupies a very exalted place among Hindu scriptures and enjoys almost universal esteem. But whatever may be said of its other teachings, nothing can surpass the cold brutality of the Gita which holds out the promise of salvation to the Sudras in the hereafter, but robs them of every chance of betterment in the world. Their salvation lies, according to the Gita, in the faithful discharge

of the duties of the order in which they are born. If any of them, a sweeper or a *chamar*, seeks to improve his lot and tries to raise himself in the social scale, he makes himself liable to eternal damnation.

In fact, the Gita goes about the damnation of the Sudras in a thorough and scientific manner. Every individual is allotted certain qualities before his birth in accordance with his *Karma* or deeds he might have done in his former lives. Out of this distribution of qualities has sprung the division of castes, and the duties of each order have been distributed according to the qualities born of their own natures (IV, 13; XVIII, 41). The confusion of castes is tantamount to ruin of the world and destruction of all creatures (III, 24). The duty of the individual, then, is the duty of the caste in which he is born. "Better one's own duty, though destitute of merit, than the duty of another well-discharged. Better death in the discharge of one's own duty; the duty of another is full of danger" (III 35; cp. XVIII, 45-47). Accordingly, Manu charges the king to compel the lower orders to perform the work prescribed for them. for "if they swerved from their duties, they would throw this whole world into confusion." (VIII, 418).

These quotations should suffice to define the position Hinduism assigns to Sudras. They are excluded from Hindu worship. They are forbidden to study Hindu scriptures. They can not take part in any Hindu religious ceremonies. Their touch, their shadow, and in some cases even their nearness pollutes a Hindu's person and his food. They are outside the fold of Hindu society, except in being its slaves. Hinduism is not the religion of the Sudra. It is not the society of which he is a member. It is the collar of slavery which the Aryan conquerors placed upon his neck four thousand years ago, which collar of slavery he has come to regard through the passage of time as his "religion." It is a mockery to exhort the untouchable to adhere to his "ancestral faith," for this ancestral faith was nothing but hopeless and debasing slavery of the Aryan.

According to the Dharmashastras, the religion of the Sudras is not Hinduism, but servitude to the Hindus. Any attempt on their part, therefore, to improve their lot or throw away this yoke of age-long servitude would mean not betterment within the fold of Hinduism but a revolt against Hinduism, a revolt against Manu and other Dharmashastras and the Gita. Hindus cannot admit their claim to social equality without denying the authority of their sacred scriptures, for it means, not reform but *subversion* of Hinduism, subversion of Hindu law, subversion of Hindu philosophy, of Karma and the whole faith and practice, root and branch. The uplift of the untouchable means damnation to Hinduism, and Hindus cannot be expected to pronounce the verdict of damnation on their own faith. They might give them hopes of better treatment as a matter of political expediency. But as their whole religion, in its basic principles as well as in details of law and practice, is based upon ideas of caste and social inequality, they cannot treat them as equals in any respect whatever.

If the untouchables, therefore, do not desire to remain untouchables, if they desire to better their position, if they desire social equality with others, there is one and only one way open to them, namely, that they should throw off the collar of slavery which was put on their necks by their Aryan oppressors and which they have been imagining to be their religion, and embrace some other religion. So long as they call themselves Hindus, there is no hope for them. Their social and political salvation lies in walking out of the Hindu fold and entering another religion.

Sikhism

Will that religion be Sikhism? The Sikhs have been indulging in much tall talk about their faith of late and have been telling the Depressed Classes that there are no castes among them, and no untouchability, and that the untouchables by becoming Sikhs will attain social equality. These claims are a downright lie and fraud and deception, and denote a superlative kind of shamelessness on the part of those who make them.

The fact of the matter is that Sikhism is not a separate religion. It is a Hindu sect, a movement within the body of Hinduism, and not anything separate or distinct from it, and it retains all the principal characteristics of Hinduism, caste, untouchability and all. It is for this reason that that pope of Hindu orthodoxy, His Holiness Shri Shankaracharya Dr. Kurtkoti and those stalwarts of the same faith, Mahatma Gandhi, Pt. M. M. Malaviya, Dr. Moonje and others, have been urging the untouchables to embrace Sikhism in preference to Islam, because they know that by becoming Sikhs the Harijans remain part and parcel of Hinduism. This is also borne out by Dr. Kurtkoti's message to the Sikh Missionary Conference held last April at Amritsar blessing the adoption of Sikhism by the untouchables. In the course of that message Dr. Kurtkoti said:—

"There are some who make it out that Sikhism is quite different from Hinduism and outside its pale. It is not for me to say whether they say this out of selfishness, ignorance, or malice. I assert that Sikhism is a Hindu faith, in theory and in practice, in origin and in extent."

To this may be added the eloquent testimony of a Sikh scholar, Prof. Pritam Singh, M.A., who wrote in *Roy's Weekly*, dated 11th May, 1936, as follows:—

"Sikhism is a mere reform movement within Hinduism, and Sikhs inter-marry and inter-dine with the Hindus only and they deal with the untouchables in almost the same manner as Hindus do. The observance of caste is as rigid among the Sikhs as among other Hindus. Ceremonies of birth, marriage and death are common with slight modifications only. Sikhs have free access to Hindu temples, just as Hindus have to Sikh Gurdwaras. The Sikhs, like the Hindus, never enter a mosque or a church and, instead of bowing before an image, they bow before the Book (Granth Sahib) which is kept wrapped up in fine clothes and to which flowers, money and Karah Parshad (sweet pudding) are made (sic) as offerings. Instead of

ringing the bells, a big drum is beaten when prayers are offered. The Sikh movement was originally started by Guru Nanak as a Bhakti movement with an emphasis on the unity of God, and no new doctrines, apart from those we find in Hinduism, were given to us by the Sikh Gurus. The view that Sikhism is a synthesis of Hinduism and Islam is incorrect. The Sikh Gurus were not theologians, and with the exception of Guru Gobind Singh none of them knew Persian or Sanskrit or Arabic. Granth Sahib, their sacred scripture, is a mere collection of hymns composed by the Sikh Gurus and other medieval saints like Kabir and Farid. It is as a matter of fact a hymn-book and not a philosophical scripture."

About the newly-born missionary zeal of the Sikhs, Prof. Pritam Singh writes:—

"The reader may well ask why all this noise about having an All India missionary propaganda for spreading this faith far and wide. This crusading spirit, the Sikh little knows, is an anachronism in our times. Blinded by enthusiasm, however, he simply goes on. What can Sikhism give to Hinduism, one may well ask? Why should the untouchables among the Hindus become Sikhs? Are there not untouchables among the Sikhs? Have the Sikhs absorbed their own untouchables? Have they transcended the limitations of caste? Do they not still throw the ashes of their dead into the River Ganges? In what sense then are they different from the Hindus?"

About the moral and intellectual condition of the Sikhs, Prof. Pritam Singh says, they are an unlettered people and mercenaries, and adds: "In the Punjab villages, violent crimes such as murders, dacoities and abductions are generally committed by the Sikhs. They are very insular and conservative, and like other Eastern peoples are slow to change. The educated among them have a medieval outlook on life and their anxiety is to revive the old institutions that would not fit in with our times. The average Sikh is a mediocre and very few have earned distinction in the University or in different walks of life. The leaders are more or less out to play the political game rather than give a lead to the community. Their outlook on life is communal and not national, and so far as internationalism is concerned they have no idea whatsoever. They never go out of the traditional orthodoxy preached to them by their Gurus and are not aware of the existence of any other scriptures or any other faith except their own."

A long statement appeared in the *C. and M. Gazette*, the Anglo-Indian daily of Lahore, in its issue of January 10, 1936, over the names of the following seven leaders of the Untouchable Sikhs, viz., Harbans Singh Karir, B. A., LL. B., Pleader, Secretary, Shromani Sikh Board, Jullundur; Rur Singh, Jathedar, Panth Sewak, Tehsil Jatha, Phillaur; Sundar Singh, Vice-President, Panth Sewak Jatha, District Jullundur; Surjan Singh, Joint Secretary, District Khalsa Bradri, Jullundur; Ganda Singh, Secretary, Sri Guru Singh Sabha, Bilga, District Jullundur;

Waryam Singh, Secretary, Ramgarhia District Board, Jullundur; and Rala Singh, President, Central Khalsa Bradri League; in course of which they said:

"We have read with keen disappointment several articles relating to the status of the so-called Achhut Sikhs in the Sikh religion. Just recently S. S. Sher Singh and S. B. Mehtab Singh, of Lahore, through the medium of the *Tribune*, have tried to prove that there exists no differentiation in the status of the so-called Untouchable Sikhs nor is there high and low caste distinction. They have endeavoured to show that among Sikhs all are equally treated without any distinction of caste and creed.

"We are really wonderstruck to read the telegram sent to Dr. Ambedkar by S. S. Sher Singh. The noble Sardar has not even alluded to the name of the so-called Achhut Sikhs, which is really the point at issue with Dr. Ambedkar. The treatment meted out to the so-called depressed Sikhs in every corner of the country was not even touched on by him. On the contrary, he tried to show the effects of the Alienation of Land Act, under which pretence he tried to shield the issue. By the way, we emphatically deny the two titled Sardar Sahiban's assertion because we are not given equal rights and status by our Sikh brethren. Go into villages and towns and see the picture.

"Our gratitude and homage goes to the great Sikh Gurus, who raised us from the lowliest castes to the highest social status by converting us to Sikhism and thus making us equal. They not only did this in theory but demonstrated by practice too. But alas, by lapse of time the Sikhs have given up that practice and the principle of "no-caste among Sikhs" has practically died out. It is quite evident that in practice the so-called Achhut Sikhs (Khalsa brothers, Rehtias, Ramdasias, Mazhbis, etc.) are not treated as brothers or equals in our religion. In this 20th century it is a common thing not to allow us to sit in Gurdwaras with our Jat Sikh brothers, to draw water from wells and to take meals in the same *langar*. According to common belief among Jats all non-agriculturists and the so-called depressed Sikhs are considered village *kamins* or menials, while they themselves constitute the lords. If S. B. Mehtab Singh is proud of the permission accorded to the so-called Achhut Sikhs at Nankana Sahib to cook in the Guru's Langar, is he also aware that at Goindwal Sahib the same Achhut Sikhs are not allowed to partake of their meals with other Sikhs on the same floor? ..Numerous such examples can be cited."

The signatories go on to ask some pertinent questions of the caste Sikhs pointing out the discriminatory treatment meted out to the Achhut Sikhs by the former. I leave out these questions, for the above quotations are enough to show what treatment the Depressed Classes can expect at the hands of the caste Sikhs after embracing Sikhism. They are untouchables and are suffering from social inequalities. By becoming Sikhs they will remain untouchables and continue to suffer from the same social inequalities. They will not be permitted to dine with caste Sikhs or marry among them or enter the sacred places and temples of the Sikhs. The missionary zeal of the Sikhs to

win over the Harijans to their faith is a mere political stunt, their object being to add to their own political strength and not to raise the social status of the Harijans or improve their lot otherwise. In furtherance of this political aim the Sikhs have been publishing very wild and untruthful statements to the effect that the Sikh Gurus abolished untouchability and caste distinctions. The fact of the matter, however, is that the Sikh Gurus never said a word against the caste system, never did anything to remove it from among their followers, and themselves followed the caste system of the Hindus in their matrimonial alliances. The story of the abortive match between the daughter of Chandoo, the Khatri Diwan of Lahore, and Guru Arjan Dev's son, which, according to Sikh "historians," was responsible for all the misfortunes of the Guru's family, would have been impossible if the Gurus had not been strict followers of caste. Those among the Hindu untouchables who have embraced Sikhism still remain untouchables. Sikhism has made no difference whatever in their social status, nor has it ever made any attempt in this direction.

Nor can Sikhism bring about any cultural upliftment among the Depressed classes, for culturally the Sikhs are themselves a backward people. Sikhism has no cultural tradition at its back, and the fifty years of Sikh rule in the Punjab were an era of anarchy, misrule, bloodshed, rapine and violence, and the phrase *Sikha Shahi*, which has passed into the idiom of the language, will for ever remain a reminder of Sikh lawlessness and barbarism. They have made no contribution whatever to the culture of the country, for Sikhism has always remained the religion of illiterate country rustics. No doubt, the Sikhs are a hard-working, industrious people, but as Prof. Pritam Singh points out, "in the Punjab villages, violent crimes such as murders, dacoities and abductions are generally committed by the Sikhs. And so far as religion is concerned, the adoption of Sikhism by the Harijans would mean no more than substitution of one superstition for another. For while Hindus worship idols of stone, the Sikhs worship a book. The Hindus make offerings to their idols and the Sikhs make offerings of food and other things to their book. In fact, they use their book as an article of worship rather than for study and guidance. Nor is there much to learn in the book, for the Granth is a collection of hymns, and not a book of religious teaching or philosophical doctrines. The Hindus ring bells in their temples, while the Sikhs beat a drum. The Sikhs have no civil law of their own, and as I have pointed out above, a religion that has no law of its own does not deserve the name of religion at all. The whole domestic and social life of the Sikhs is governed by the Hindu law, and if the Harijans embrace Sikhism, they will find still hanging round their necks like a millstone the same code of Manu, of which they have been making public bonfires of late. Let the leaders of the Depressed Classes ponder over these facts, let them ponder whether adoption of such a religion can lead to any cultural, moral or spiritual uplift among them, whether Sikhism can make any the least difference in their social status, and whether, the Sikhs being only a tiny minority limited to a few districts of the Punjab

alone and wholly non-existent in the rest of India, the adoption of Sikhism by the Depressed Classes can bring them any political benefit whatever. Let them weigh these questions earnestly in their minds, because it affects the whole political destiny of their people and of their generations to come.

Buddhism

Buddhism is one of the four possible religions to which Dr. Ambedkar told me his choice would be confined. Though born in India, Buddhism became an outlandish religion centuries ago, and its adoption by the Harijans would be tantamount to creating a new community. Divide and rule has always been the major plank of imperial policy, and whether the Harijans embrace Sikhism or Buddhism, they would do thereby the greatest disservice to the land of their birth. The communal tangle which is badly tangled already and is paralysing the country's efforts for political emancipation would get worse entangled, and new chains would be put round the neck of India, which she will never be able to shake off.

Nor will the adoption of Buddhism benefit the Depressed Classes politically, socially or morally in the least bit. Politically they are bound to remain a minority, burdened with all the disabilities to which minorities are liable in democracies. Socially they will rank as Hindus, and the collar of slavery which Hinduism has put upon their necks and which they wish to throw off will remain upon them as before. Only a complete break with the past can liberate the Harijans from their age-long serfdom, and this complete break they cannot achieve by embracing either Sikhism or Buddhism.

Morally, Buddhism has little to offer to the Harijans. No Buddhist nation has ever achieved anything in the world. One swallow does not make a summer, and the solitary example of India's glory under Asoka, when India lived in almost complete isolation and was not at all affected by world movements, cannot be cited to prove the contrary. Buddhism is more than two thousand years old, and the modern progress of Japan can certainly not be put to its credit. Buddhism is a religion of negations, negation of life, negation of pleasures, negation of all endeavour for material prosperity and progress, negation of everything that men value in life. It is a religion of the other world, of renunciation and abhorrence of life and its affairs, of monks and nuns and monasteries and priesthood. Its philosophy may be profound, but it is a philosophy that sends men, families and nations to the bottom. No Buddhist nation has ever achieved anything, because Buddhism has no message for this world, except that they should fly from the world which, according to Buddhism, is an evil place. What men call progress is damnation in the eyes of Buddhism. Such a religion can be of little help to the Depressed Classes. They are a depressed and downtrodden people. For their moral uplift and social betterment they need a religion of hope and courage and manly endeavour, a religion that shall place new ideals before them, that shall put new longings in their hearts, that shall make them fight for their place in the sun, not

a religion of pessimism and surrender, not a religion of hopelessness and negation of life and flight from the world like Buddhism, which would soon turn them into a race of opium-eaters, of monks and nuns and other-worldly faqirs.

Christianity

Will Christianity be the choice of Harijans? It would be unfair to weigh this religion in the scales of philosophy, for it is well-known that Christianity has no rational basis, and morally it is bad. Its conundrum of three-in-one and one-in-three is thoroughly foolish. Nobody in the whole history of Christianity has been able to give a rational explanation of the doctrine of Trinity, no man in his senses can accept it and not even a believing Christian with any sense of decency and propriety can have the courage now to argue for it. The doctrine of original sin is an insult to every mother and degrading to every human being, and the doctrine that belief in the death of Jesus on the Cross absolves one of all sins and is a sufficient passport to one's salvation and entrance into heaven spells death to the individual's sense of responsibility and gives him a long charter of liberty and licence. Drunkenness and sexual looseness have always been the characteristic evils of Christian communities.

It would be more to the point to consider the claims of Christianity in respect of the material benefits which the Depressed Classes might expect to derive from it. Dr. K. P. Thail, M. D., F. R. H. S., a well-known Thiyya leader of Southern India, says on this subject. "Christianity has long been established in our midst and has done a great deal of good in many ways, but the Christian missions came into the field when they had no rivals, and they therefore could afford to continue a caste system even among Christians themselves, so much so that we have in Travancore a large number of caste, non-caste and Harijan Christians. We do not consider that by joining the Christian community the Thiyyas get anywhere nearer to the goal visualised by our great spiritual leader the late lamented, H. H. Sri Narayana Guru Swamikal, namely, one caste, one creed and one God for a common humanity. Nor will our joining the Christian community, which is numerically a small community, suffering from inferiority of social and political status, be of any great value to those leaving the Hindu fold for another. New converts to Christianity from our daily observation and experience are subject to a general contempt and are victims of social, colour and race inequalities. They continue to carry with them a stigma of inferiority."

The ideal of "one caste, one creed and one God for a common humanity," visualised by Guru Swamikal, is a purely Islamic ideal defined by Muhammad (on whom be peace) more than thirteen centuries ago and woven into the warp and woof of the faith he founded, and is not to be found in any other religion known to mankind. It has certainly never been a Christian ideal, and Christian communities have always been marked by "social, colour and race inequalities" all the world over. In America, the

The Truth

MONDAY, MAY 25, 1936

THIS DOUBLE NUMBER

This double number contains two articles. "The Message of Islam" was written for reading at the All Religions Conference of Lucknow. For reasons explained below it was not read, but copies of it in English and Urdu were distributed. The Hindi version could not be prepared in time for the Conference. It is being prepared by the Central Jamiat-i-Tabligh ul Islam, Ambala City, and will be distributed free when ready.

The second article, "The Choice of Harijans", is a continuation of the first and deals with subjects which, owing to the restrictions imposed by the Lucknow Conference, could not be included in the first. We might make it known here that the copyright of "The Message of Islam," beyond the 1000 copies printed for the Central Jamiat-i-Tablighul Islam, Ambala City, is reserved by the author.

The two articles will be reprinted in book form on antique paper of high quality. At the moment of writing we can speak only approximately and say that the book will cover 72 to 80 pages of crown octavo size. The booklet will be sold only in paper covers. The scheme of distribution will be as follows —

1. Single copies will be sold at 8 annas per copy, postage extra.

2. Those who want copies for free distribution will get the same at the rate of 4 for a rupee, and 100 for Rs. 20. The amount of postage on single copies and sets of four will be announced later. Larger lots will be sent by passenger train, the freight to be paid by the purchaser.

3. Those who have already subscribed to our free literature fund can get free as many copies as they want, to the amounts subscribed by them, for distribution in their circle of acquaintances, or can send us the addresses to which they want copies to be sent.

4. We shall ourselves send free copies to those non-Muslims whose addresses we possess. We hope, readers will kindly assist us in having the booklet distributed as widely as possible.

THE LUCKNOW CONFERENCE

The Editor did not attend the Lucknow Conference after all. There were two reasons for it. There was far too much rivalry among the would-be spokesmen of Islam for the honour of speaking at an "All-Religions" Conference. The Jamiat tried its best to bring about unity among the rivals, but to no purpose. The representative of the Jamiat brought the various spokesmen together twice and pleaded before them that if they selected one man from among them, who should take up the whole time or at least the major portion of it, it would serve the interests of Islam better than if each of them stood for himself. His efforts for unity failed, because none of the would-be spokesman was willing to lose his chance of obtaining notoriety.

Also, the Conference was somewhat of a fishy affair. The project of the Conference was formed in February, and then and in every subsequent announcement it was given out that it would be presided over by Dr. Ambedkar. But according to our informant, these announcements were made without consulting Dr. Ambedkar. We were also informed that he had serious doubts as to the *bona fides* of the Conference which, it was feared, had been engineered by caste Hindus with a view to upsetting the decisions of the Yeola Conference of last October. Our next information was that Dr. Ambedkar intended to go to Lucknow on 21st May. If he found everything in order, he would stay and preside over the Conference; if it was not a *bona fide* affair, he would return to Bombay the same day. On 21st May we received a telegraphic message that Dr. Ambedkar was not going to Lucknow. It was thereupon decided that we should not go to the Conference.

The Conference itself was a poor affair. There were only fifty delegates, and the president was a Barrister of Bengal. The scramble among the Muslim sectarians was shameful. There were five speakers, three representing different sects of Islam and two representing the two sects of the Mirzais. They got twenty minutes each. For all we know, they had to "pay" heavily for the honour.

THIRTY CRORES IN 5 MINUTES !

The Government of India opened a rupee loan the other day. The amount required was thirty crores and the rate of interest is very low - only 2½ per cent. The whole amount was subscribed and the lists were closed in five minutes. This is the first event of its kind in the financial history of India where public loans remain open as a rule for weeks and months. If the Government had asked for a hundred crores, they could have got it by keeping the lists open for another five minutes. It means that India is not so poor after all. It means that there are hoards of money lying idle and waiting for investment.

That is one side of the picture. The other side shows thousands upon thousands of young men educated and willing to work, who cannot find any employment. The number of B.A.'s and M.A.'s working at twenty to forty rupees a month is not small. Several hundred young men, failing to find work, commit suicide every year—in a country which can collect thirty crores of rupees in five minutes! Is it not a tragedy?

What is at the bottom of it? For one thing, the laws of this country are unequal, and the communist's cry is more justified in this country than perhaps anywhere else. The flow of money is impeded at many points and the distribution of wealth is very unfair. But the more formidable cause is the shyness of capital. If this capital which is lying in idle hoards were invested in industry, it would give employment to lakhs of young men and enrich the country. It is a question of co-operation, the money of some and the talents of others. It is a lesson which the Muslims need most of all. We are waiting to see what response our readers make to our scheme of the Tabligh Literature Company.

THE MESSAGE OF ISLAM

(Continued from page 2)

is it that robs him of his divinity on earth? It is his pleasures and passions, it is his greed, his covetousness, his avarice, his fear of loss of limb, life and property, his inordinate love of wife and children and his desire to leave great hoards of wealth for them, his ambitions for honours and high position and aggrandisement. One wants a big job, another desires to become a minister, a third desires to be known as a saint and a fourth looks for fine matches for his children. And for the fulfilment of their ambitions they override the interests of others and make themselves guilty of actions which no honest man can approve of. In short, it is our hungers and appetites, our low desires and passions to which we surrender and make our real and heartfelt worship—these are the things that abase man and rob him of his high station. The man who has learnt to command himself, who commands his desires, appetites and passions, is a king among men and a god on this earth. Sorrow and defeat do not overwhelm him, and success does not make him vain and exulting, for the man who has surrendered his self to God and has thereby attained to a degree of divinity himself is the lord both of victory and defeat, of sorrow as well as of joy. The man who has attained to this high station cannot be false to his fellow men.

This idea of divinity in man is not my invention and is taken from the Holy Quran, which says that a Muslim should receive "the baptism of Allah (i. e., immerse himself in God, dye himself with the dye of Allah and be a god of purity and benevolence and noble endeavour) and what baptism is better than that of Allah? and Him do we serve" (II, 138). The Holy Quran explains the same idea in another place and in more explicit terms. "Say, Verily my Lord has guided me to the right path, to a most right religion, the faith of Abraham the upright one, and he was not of the polytheists. Say, Verily my prayer and my sacrifice and my life and my death are all for Allah, the Lord of the worlds—no associate hath He, and thus am I commanded, and I am the first of those who submit. Say, shall I seek a Lord other than Allah? And He is the Lord of all things" (VI, 162-165). It means the surrender of all pleasures and the slaughter of all passions for the sake of righteousness and stern duty. It means that a Muslim is one who works indefatigably and is willing to sacrifice his all, even his life, for the well being of the society to which he belongs. He eats and drinks and tries to keep himself fit not for personal enjoyment but in order that he should be able to do his duty towards his community more worthily. He raises a family of children, nourishes them and educates and trains them, not to make them props of his old age, nor to perpetuate his own name, but in order that they should be able to fill their place in society worthily. He seeks learning, wealth or power not for personal distinction but in order that he should be able to serve his community more worthily. He prays and fasts and he subjects himself to the discipline of religion, not to gain a paradise for himself in the hereafter,

but in order that with the strength he draws therefrom he should be able to serve his community the more worthily in this life. The man who prays and fasts and performs other religious duties in order to gain paradise for himself in the hereafter and does not exert himself to build a paradise for others on this earth will find the gates of heaven shut in his face when he goes to render his account before his Maker. And the man who makes his own self the sole object of his endeavours, who is centred in himself and leaves the community to its own fate, is a traitor to that community, and no prayers and no religious observances can wash the guilt of his perfidy.

A New Function of Religion

And this leads me to another aspect of Islam, a feature so peculiar to Islam that it acts as a stumbling block to the followers of other faiths who desire to study it. It is its novel conception of the function of religion. Religion has been defined as a man's private affair, a man's personal relation to God, which relation can be best served in the privacy of the home or the cloister, in a mountain cave or the thickness of a forest, rather than in the hurry and bustle of daily life. People retire from the world and devote themselves to the worship of God, to meditation and counting of beads and austerities and self-mortification. The object is salvation for the individual, of each for himself. It is supposed that the world is an evil place, a place of sin and sorrow and suffering, and the man of religion sees safety for his soul in a flight from the world and its affairs and seeks salvation in the hereafter. Religion has always put its highest good in the world beyond the grave, and religious men have occupied themselves far too much with the other world, to the neglect and great detriment of this world's affairs.

In a world obsessed with thoughts of sin and salvation and the life hereafter, Islam entered as a disconcerting element, as an intruder, with its wholly novel conception of the function of religion. According to Islam, religion is not merely a private relation between the individual and his Maker; it is rather the relation of man to man and the individual's responsibility before God for the soundness of that relation. The poet of Islam, Dr. Sir Muhammad Iqbal, has expressed this idea in a well-known poem of his. He says—

خدا کے بندے دیکھ نہیں لیں کہ میں کس سے پھر رہا ہوں
میں اس کا بندہ ہوں گا جس کو خدا کے بندوں سے پیار ہوگا

Indeed, Islam brought religion out of cloisters and caves and made betterment of his life its principal concern. Islam does not deny the hereafter. In fact, belief in the hereafter is one of the major articles of faith in Islam. Only Islam removed the overwhelming emphasis which older religions put upon it and declared that salvation of the individual depends entirely on his conduct in this life, that the individual earns his salvation in the hereafter only by assuring salvation to others in the here, by serving them to the best of his powers.

Man is a social being and moral life is a social phenomenon. Man can make moral and spiritual progress only in society. By cutting oneself

so in India where a third party is there to break such pacts and bring the parties to loggerheads. We have made the experiment and we have failed. Has any one the heart, or the foolhardiness, to repeat that experiment?

A Word to the Hindus

The communal tangle of India can be solved and a united nation can be formed only by the silent and gradual absorption by one community of others. We cannot fight out our differences because we do not possess the sword and the third party will not permit us to fight. The only solution of our problem is absorption by one community of others, a spiritual welding of the different communities and not political pacts which may be broken any day. The question is, which of the communities should absorb the rest? The comparative values of the different religions discussed above should enable one to form an opinion on the basis of abstract justice. But let us consider the question from a more practical standpoint.

The peoples of India are divided into two large groups, the Hindus and the Muslims. The other two groups, Christians and Parsis, are too small and may be left out of account for the present, though I must point out in passing that in any future political settlement of India, the Christian community, though small, will prove a prolific source of mischief, and those interested in the matter will seek to make them pawns in the game as the Christian minorities of Greeks, Armenians, Syrians and Copts were made pawns against Turkey and Egypt. Of the two larger communities, the Hindus, if we count the untouchables among them, are about three times as many as the Muslims. In view of their numerical preponderance the evident solution would be that the Hindus should either exterminate the Muslims or absorb them in their community. It happens, however, that the Muslims, though small in numbers, are too virile for the Hindus to exterminate. Also, the Hindus cannot absorb them. A Hindu is born, not made, and there is no room in the fold of Hinduism for one who was not born a Hindu. It is for this reason that Hindu leaders who dream dreams of Hindu Raj never give a thought to the desirability or possibility of absorbing Muslims into their community. They only think of impoverishing the Muslims, of depriving them of their political rights, of rendering them innocuous and reducing them to the status of untouchables. That is the only basis on which they can "co-operate" with the Muslims. But the Muslims happen to be tough customers and refuse to be trodden under feet like the untouchables.

Two other alternatives remain, *viz.*, that either the present tug of war between the Hindus and the Muslims should go on for ever and ever, enabling the foreigner thereby to keep his yoke on the necks of both for all time, or the Muslims should absorb the Hindus and thereby create an homogeneous nation. Some people might purse their lips with incredulity at the idea of a minority absorbing a majority of three times its numerical strength, but the suggestion is neither fantastic nor impossible nor yet impracticable. Islam is a missionary faith and its bosom is vast enough to embrace all peoples of the earth. It arose in a humble

state, from a petty town of Arabia, and already holds in its embrace about a quarter of the globe. It has absorbed whole countries, and there is no reason why it should not be able to find room in its bosom for a few millions of Hindus.

For one thing, if the Hindus embrace Islam, there would be no violence, no injustice, no trampling upon the rights of anybody and no loss whatever. Hinduism will disappear; but the people who now call themselves Hindus will remain, in complete possession of all they possess. The only change will be the change of names. The question is, will the Hindus hold up the progress of the country for mere names?

It is too late in the day now to argue about the comparative virtues and excellences of Hinduism and Islam. Hindus themselves have answered the question and done so in a more effective manner than a Muslim could. Bit by bit they have abandoned the teaching and practice of Hinduism and have declared by their actions and by word of mouth that their religion is out of date and wholly unfit for the modern age. They have given up idol-worship and are giving up their ancient superstitions. The educated among them now believe in one God like the Muslims. They are giving up child-marriages and have accepted widow-remarriage at least in principle. There are those among them, men as well as women, who are agitating for a Divorce Act. They are taking to the practice of circumcision. They eat meat and are learning to eat beef as well. They handle hides and leather of all animals without demur. They have given up the practice of untouchability towards Musalmans. They deplore the division of castes and have condemned the whole social structure of Hinduism. One by one they are giving up the usages of Hinduism and are adopting those of Islam. Nothing is now left of Hinduism beyond its name. Is it right, then, to keep the peoples of India divided into two hostile camps and block up the political progress of the whole country for a mere name?

Some will say perhaps that they still possess their philosophy. But I have already pointed out above that by becoming Muslims they do not lose their philosophical heritage. It was an evil day for the Hindu race when they turned philosophical doctrines into religious dogmas. It marked the death of creative thought in the race; for when creative thought dies out in a people, they adopt the opinions of former generations for their religious dogmas and put a stop to new thought for all times. Philosophy thrives on doubts and questionings, whereas dogmas permit no doubt or question and punish the same with excommunication. Science and philosophy are international; they cannot be made the exclusive property of any one people without strangling the growth of knowledge itself. If the Hindus embrace Islam, their philosophy *as philosophy* will remain to them the same as before. Only their philosophy will no longer be their religion.

We are thus driven back to the same question: Is it right to hold up the progress of the country for a mere name? I put this question with all earnestness to those Hindus particularly

who love their country, who long to see the peoples of India united into one nation, who want to see India a free and mighty country. They are false preachers who say that religion should be driven away from public life, that the peoples of India can be united on the political basis. This is impossible, for no man can act except in the light of the faith which resides in his soul. Men without religion are animals, and no reliance can be placed on the faith of men who have grown up without any faith or without any moral or spiritual discipline. Are we going to bring up a race of faith-less and soul-less animals who will not care for anything beyond their own carcasses? No nation can be anything in the world unless it is based on the bedrock of faith. India at least cannot be united except on the basis of religion.

And Islam is the only religion that offers this basis. It is the one religion that has room in its bosom for all the peoples of India without distinction of race or caste. If the Hindus embrace Islam, the questions of race and a common language get solved of themselves. Hindus have already given up their religion for all practical purposes and have in part adopted and in part are seeking to adopt the institutions of Islam in their domestic and social life. They are Hindus only in name, and the name is kept only as a signal for riots and political battles. I ask: Is it right to keep the people at loggerheads with one another simply for a name? Is it right to block up the path of the country's progress simply for a name? I ask this question of all those lovers of freedom among the Hindus who desire to see India a free and mighty nation. I ask them to come and study Islam, to see if it is worthy of their acceptance, and I promise them that they will find it quite worthy of their acceptance. Even if they find after studying it that it is not good enough for them, the labour will not be in vain. It will enable them to have a better understanding of their Muslim fellow citizens. Such understanding is a dire necessity, for it will go far to establish social peace in the country, which every lover of India so earnestly desires. Our mutual bickerings and internecine warfare do no good either to the Hindus or to the Musalmans. They are a disgrace to the country. They are holding up India to the ridicule of the whole world. They are paralysing the country's struggle for freedom and progress. In the name of our common motherland I appeal to the Hindus, especially to young men, to explore the possibilities of the path I have pointed out to them. If their love for India is sincere and not mere make-belief, it is their moral as well as patriotic duty to study Islam, for through Islam alone can they become a united nation and achieve the glorious gift of freedom.

A Word to the Muslims

Before I close, I want to say a word to the Muslims. I ask those of them who know their faith, who have any love for their faith and who know that Islam can bring salvation to India,—I ask them: What have you done to bring this

gift within the reach of your fellow citizens? What have you done to reach out the message of Islam to non-Muslims? Are you not guilty of treachery to your religion, treachery to Muhammad (ﷺ) whose followers you claim to be, treachery to the country which is your home and which gives you sustenance? You spend thousands upon your election campaigns and on seeking honour from those whose collar of slavery you wear on your necks; you spend thousands upon your marriages and domestic ceremonies; you spend thousands upon your personal pleasures and personal comforts. Have you ever thought of the faith in whose name you ask for special privileges; have you ever put yourselves to any inconvenience for the sake of Islam? Your very existence as a community now depends upon the expansion of the ranks of Islam in this country. If you neglect this duty, you and your children shall perish. This is the clear teaching of history, and forces of history never excuse ignorance of its teaching. If you ignore your duty to Islam today, your generations shall perish. And if you prove your troth to Islam today, if you do your bit to carry the message of Islam to your fellow citizens, the Empire of India lies at your feet. Weigh the gift and weigh the punishment for neglect of it, and make your choice now. Your ancestors conquered this country with swords of steel. You must reconquer it with the spiritual sword of Islam. They were few; you are many, and the task is not difficult. If you have faith, the task is easy; for Islam is a mighty force. Are you afraid of the Hindu? The fear is baseless and foolish. Go and make him your brother by bringing him into the fold of Islam. If Hindus and Muslims unite, India is theirs. All the world knows it. Let Islam unite you all into one brotherhood; let Islam be the cementing force, and the Empire of India lies at your feet. Rise and reconquer the Empire of India with the spiritual sword of Islam.

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Dr. AMBEDKAR ON CASTE

(A Review By F. K. Khan Durrani)

Annihilation of Caste is the text of the presidential speech which was to be delivered by Dr. B. R. Ambedkar, M.L.C., M.A., Ph.D., D.Sc., Barrister-at-Law, the famous leader of the Depressed Classes, at the Annual Conference of the Jat-Pat-Torak Mandal of Lahore last month. The Conference was cancelled, and the speech was not delivered and has now been issued in the form of a pamphlet under the above-mentioned title. It has been published by the New Book Company, 186-190, Hornby Road, Bombay. The price is 8 annas.

I have read the booklet very carefully. The author's polemic against the caste system is complete. He discusses the subject with thoroughness and cogency from all standpoints of practical utility, social, moral, economic and political. Such an exhaustive treatment of the subject in such a brief compass the reader will not find elsewhere, and I strongly advise readers of this journal to obtain copies of the booklet and study it carefully. I must say the Musalmans have been guilty of culpable negligence in respect of the study of Hindu religion and literature. Such negligence could have been excused in the past. It is inexcusable now when the two communities of the Hindus and the Muslims are locked in a struggle which, though silent, is yet deadly and will end only with the victory of one and the annihilation or subjugation of the other. The study of a people's literature is a study of its social constitution and of the sources of its inspiration, a study of its strength and weakness. For this reason the Muslims of India cannot now afford to ignore the literature of the Hindus.

With most of what Dr. Ambedkar says in this booklet I heartily agree. In India at least, social reform must precede political reform, and if the socialist ignores social forces, including the forces of religion, he is bound to fail in his endeavour. As a "Hindu," the author looks upon caste as the most important social problem. Economically caste has led to social inefficiency. Eugenistically it has produced a C3 race, "a race of pigmies and dwarfs stunted in stature and wanting in stamina," nine-tenths of which is unfit for military service. "Caste does not result in economic efficiency. Caste cannot and has not improved the race. Caste has, however, done one thing. It has completely disorganised and demoralised the Hindus."

Caste and Nation-Building

I wrote last week that the caste-system cannot

permit the growth of a nation. Dr. Ambedkar agrees and writes:

"The first and foremost thing that must be recognized is that Hindu Society is a myth. The name Hindu is itself a foreign name. It was given by the Mahomedans to the natives for the purpose of distinguishing themselves. It does not occur in any Sanskrit work prior to the Mahomedan invasion. They did not feel the necessity of a common name because they had no conception of their having constituted a community. Hindu Society as such does not exist. It is only a collection of castes. Each caste is conscious of its existence. Its survival is the be-all and end-all of its existence. Castes do not even form a federation. A caste has no feeling that it is affiliated to other castes, except when there is a Hindu-Moslem riot. On all other occasions each caste endeavours to segregate itself and to distinguish itself from other castes. Each caste not only dines among itself and marries among itself, but each caste prescribes its own distinctive dress. What other explanation can there be of the innumerable styles of dress worn by the men and women of India which so amuse the tourists? Indeed, the ideal Hindu must be like a rat living in his own hole and refusing to have any contact with others. There is an utter lack among the Hindus of what the sociologists call "consciousness of kind". There is no Hindu consciousness of kind. In every Hindu the consciousness that exists is the consciousness of his caste. That is the reason why the Hindus cannot be said to form a society or a nation. There are however many Indians whose patriotism does not permit them to admit that Indians are not a nation, that they are only an amorphous mass of people. They have insisted that underlying the apparent diversity there is a fundamental unity which marks the life of the Hindus inasmuch as there is a similarity of habits and customs, beliefs and thoughts, which obtain all over the continent of India. Similarity in habits and customs, beliefs and thoughts is there. But one cannot accept the conclusion that therefore the Hindus constitute a society. To do so is to misunderstand the essentials which go to make up a society. Men do not become a society by living in physical proximity any more than a man ceases to be a member of his society by living so many miles away from other men. Secondly similarity, in habits and customs, beliefs and thoughts, is not enough to constitute men into society. Things may be passed physically from one to another like bricks. In the same way habits

and customs, beliefs and thoughts of one group may be taken over by another group and there may thus appear a similarity between the two. Culture spreads by diffusion and that is why one finds similarity between various primitive tribes in the matter of their habits and customs, beliefs and thoughts, although they do not live in proximity. But no one could say that because there was this similarity, therefore the primitive tribes constituted one society. This is because to have similar things is not enough to constitute a society. Men constitute a society because they have things which they possess in common. To have similar things is totally different from possessing things in common. And the only way by which men can come to possess things in common with one another is by being in communion with one another. This is merely another way of saying that Society continues to exist by communication, indeed in communication. To make it concrete it is not enough if men act in a way agreeing with the actions of others. Parallel activity even if similar is not sufficient to bind men into a society. This is proved by the fact that the festivals observed by the castes amongst the Hindus are the same, yet these parallel performances of similar festivals by the different castes have not bound them into one integral whole. For that purpose what is necessary is for a man to share and participate in a common activity so that the same emotions are aroused in him that animate the others. Making the individual a sharer or partner in the associated activity so that he feels its success as his success, its failure as his failure, is the real thing that binds men and makes a society of them. The Caste System prevents common activity and by preventing common activity it has prevented the Hindus from becoming a society with a unified life and consciousness of its own being."

Cultural Exclusiveness

About what may be called the cultural clannishness of the Hindu, Dr. Ambedkar writes:—

"The recent discussion about the Excluded and Partially Excluded Areas has served to draw attention to the position of what are called the aboriginal tribes in India. They number about 13 millions if not more. Apart from the question whether their exclusion from the new Constitution is proper or improper, the fact remains that these aborigines have remained in their primitive uncivilized state in a land which boasts of a civilization thousands of years old. Not only are they not civilized, but some of them follow pursuits which have led to their being classified as criminals. Thirteen millions of people living in the midst of civilization are still in a savage state and are leading the life of hereditary criminals! But the Hindus have never felt ashamed of it. This is a phenomenon which in my view is quite unparalleled. What is the cause of this shameful state of affairs? Why has no attempt been made to civilize these aborigines and to lead them to take to a more honourable way of making a living? The Hindus will probably seek to account for this savage state of the aborigines by attributing to them congenital stupidity. They will probably not admit that aborigines have remained savages because they had made no effort to civilize them, to give them medical aid, to reform them, to make them good citizens. But supposing a Hindu wished to do what the Christian missionary is doing for these aborigines, could he have done it? I submit not. Civilizing the aborigines means adopting them as your own, living in their midst, and cultivating fellow-feeling,

in short loving them. How is it possible for a Hindu to do this? His whole life is one anxious effort to preserve his caste. Caste is his precious possession which he must save at any cost. He can't consent to lose it by establishing contact with the aborigines—the remnants of the hateful Anaryas of the Vedic days. Not that a Hindu could not be taught the sense of duty to fallen humanity. But the trouble is that no amount of sense of duty can enable him to overcome his duty to preserve his caste. Caste is therefore the real explanation as to why the Hindu has let the savage in the midst of his civilization to remain a savage without blushing or without feeling any sense of remorse or repentance. The Hindu has not realized that these aborigines are a source of potential danger. If these savages remain savages, they may not do any harm to the Hindus. But if they are reclaimed by Non-Hindus and converted to their faiths, they will swell the ranks of the enemies of the Hindus. If this happens the Hindu will have to thank himself and his caste." The writer adds: "Not only has the Hindu made no effort for the humanitarian cause of civilizing the savages, but the higher castes of Hindus have deliberately prevented the lower castes who are within the pale of Hinduism from rising to the cultural level of the higher castes."

Caste and Conversion

Hinduism is not a missionary religion because "caste is inconsistent with conversion". In what caste to place the convert? Each caste is a close corporation in which there is no room for a convert. Every missionary movement among the Hindus must, therefore, remain futile, and Hinduism cannot absorb other communities.

Contrary to others Dr. Ambedkar thinks the Hindu religion was once a missionary religion; otherwise it could not have spread over the whole of India. The argument is fallacious as well as unhistorical. No doubt, Hinduism is spread all over India. The fact has to be accounted for. Are we to account for it by supposing a period of missionary activity on the part of Hinduism? Is there no other explanation? Dr. Ambedkar's error lies in accepting the direct and obvious explanation which, however, is historically incorrect.

Religions may be broadly classified into two groups, racial and revelational. Revelational religions almost always tend to become missionary religions, because of the "message" which forms their basis and their contribution to the religious life of the world. They become missionary religions because of being founded on philosophical doctrines which have a common appeal for all humanity. Though born in the bosom of "Hinduism", Buddhism became an international religion because of its ethico-metaphysical content. Jesus of Nazareth expressly stated that his message was intended for the Jews alone and was to be confined to that race. Non-Jewish peoples were no better than dogs and swine in his eyes. But the doctrines taught by him or in his name were of a philosophical character. Whether the philosophy was right or wrong is not the question. The question simply is that the doctrines were philosophical in character, and by virtue of its philosophical character Christianity became an international missionary faith.

(See page 4)

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The Truth

MONDAY, JUNE 1, 1936

ID-I-MILAD-UN-NABI

Last year we suggested that the festival of Id-i-Milad-un-Nabi, in order that it has the spiritual influence in the lives of the people which it ought to have, should be made a domestic festival. At present the celebrations take the form of public lectures and public processions. It is well as far as it goes, but it has the defect of becoming a formal affair and of being confined entirely to men, whereas we would that women and children also took part in it, and mothers of families prepared for it with the same care and fondness and celebrated it with the same delight, which they evince on the occasion of the other two Ids. Love of Muhammad (May Allah shower His choicest blessings on his blessed soul) forms the core of the Muslim's faith, and unless children are taught the love of Muhammad from their infancy they will never become good Muslims.

There is also another matter to which we beg to invite the readers' attention. That matter is the peculiar character of the teaching of the Holy Prophet. Islam is not Christianity. A good Christian is one who worships the person of Christ diligently. This is idolatry and is most strongly forbidden in Islam. You cannot become a good Muslim by worshipping the person of Muhammad, for that is forbidden by the Holy Prophet himself (God bless him). You can prove your love for him and reap the spiritual harvest it can bestow on you by following his example, by walking in his footsteps, by waging ceaseless battle in the cause of truth and righteousness in the spirit in which he fought all his life, by carrying on the work begun by him, by reaching out his message to the ends of the earth and by calling men to his standard, the green standard of peace and holiness. God Almighty by His great mercy has opened a new opportunity for us here in India for bringing into the brotherhood of Islam a people who have been oppressed and treated with cruelty and injustice and are appealing to us for succour. Let us open our arms and embrace them as brothers. Let us reach out to them the message of Islam.

In this connection we beg to remind our readers of *The Message of Islam* which we are publishing for distribution among non-Muslims. Mir Ghulam Bhik Nairang, M. L. A., General Secretary, the Central Jamiat-i-Tabligh-ul-Islam, Ambala City, writes to say that this "Message" constitutes an "irresistible invitation to Islam." The booklet will be ready for despatch by the time it reaches our readers. Might we hope that they would respond to our appeal and do their bit to have it broadcast throughout the land? We are certain it will go a very long way to serve the cause of Islam in India. And remember always that in the present

political conditions of India the service that you render to Islam is a service that you do to yourself and to your children. It is truly a service that shall be paid back to you a thousandfold.

* * *

A GENEROUS DONATION

We are glad to announce that the *Truth* has been granted a generous monthly donation by a Muslim philanthropist who takes keen interest in the propagation of Islam but wishes to remain incognito. Unlike other weekly journals of this nature which publish only 48 numbers in the year, the *Truth* publishes 52 issues. The donation will account for the printing and paper of 12 issues. Provision has to be made now for the remaining 40 numbers. The example set by the generous donor is worthy of imitation, and if some of our readers take their courage in both their hands and try to follow his example, it should not be difficult to make the provision. If our readers take over these two items of expenditure, it will enable us to make a substantial reduction in the yearly subscription of the journal. The cause is certainly worthy and the money will be well spent.

The present writer can make this appeal with a fair face. He has been working at the journal for more than a year, and the work is not light, but it has been altogether honorary. He can swear to the fact that he has not earned one single pice by it throughout the year. On the contrary, he has spent money on it out of his own slender purse and taken upon himself liabilities which he can ill afford to take. He gets no salary and possesses no estate, and he does not accept charity for his person. He depends upon what little he can earn by his pen, and during the last fourteen months the major part of his energies has gone to the maintenance of the *Truth*. He is not afraid of work and is quite willing to go on as he has been doing in the past. But it is only fair that others too should do their bit. The work is not his personal concern. It concerns the whole community and can be carried on efficiently if we all work together, each according to his means, some with their talents and some with their money.

* * * WORDS OF LIFE

An Arab Chief of Tripoli in the course of his address to his warriors before the action said:—

"Do not fly, for, by Allah! if you fly, it will be flight from honour and flight from your faith

"Your enemies desire life while you desire death; they desire food while you desire honour; they desire spoils to fill their bellies, while you desire paradise which encompasses the whole universe ...

"Dig your graves with your swords, for the grave dug with the sword never becomes the Pit of Fire.

موت الجنان في حياته وحيات الشجعان في موته. "موتوا للموتوا"
فوالله ما عاش ذليل ولا مات كريم.

"The coward's death is in his desire to live, and the life of the brave is in their death. Therefore die that you might live. By Allah, the base never live and the noble never die

Before you die the death of shame tomorrow, die the death of honour to-day. Before you die the death of nature, die the death of martyrs to-day, that your own clothes be your shroud, that your own blood give you the last bath and that angels of the Lord of Grace say your funeral prayers."

Dr. AMBEDKAR ON CASTE

(Continued from page 2)

Judaism, on the other hand, has remained a racial and non-missionary religion. No doubt, Judaism as a religion had a revelational origin and a host of inspired teachers rose in the race one after the other. But its outlook was always racial. Its appeal was always addressed to the "nation"; never to man as such. Its principal aim always was and has been social purity and national loyalty. It based itself on the race-idea and not on any philosophical doctrine or ideal which could have an equal appeal for the whole human race. Therefore, Judaism has remained a national faith and has never been a missionary religion.

Hinduism not a Missionary Religion

Hinduism has no revelational basis. No doubt, the Hindus did create a fiction of revelation. But beyond the claim they never had any clear conception of what is called inspiration or revelation. Krishna is not an "inspired" teacher, teaching from revelation. He is an *avatar*, the Divine Being Himself in human form. Their *Rishis* are human beings who have become known as *Rishis* because nobody knows anything about them, mere shadows of a prehistoric past. The idea of revelation in the theological sense or of inspiration in the psychological sense is absent from the whole extant of Hindu sacred literature. Furthermore, as Dr. Ambedkar himself admits later on in his discussion of the religion of rules and the religion of principles, Hinduism is not based on any philosophical doctrine which could have an equal appeal for the whole human race, and, therefore, it could never become a missionary religion.

No doubt, the Hindus have produced several systems of philosophy. But their philosophical doctrines have always been distinct from and never been woven into the warp and woof of their religion. In this respect, the Hindus present a unique spectacle, the philosophical minds among them following their separate course of philosophy, and the rest of the race following its traditional dharma of rites and ceremonies. The philosophers have not only permitted, they have insisted that the Hindu should follow his dharma of rites and ceremonies in his daily life, while the race has permitted its philosophers to pursue their philosophical thought with uttermost freedom, unbinders by any orthodoxy. In fact, Hindu orthodoxy, like Jewish orthodoxy, consists in uniformity of practice and not at all in the uniformity of beliefs. Judaism and Hinduism are absolutely alike in this respect. In Judaism as in Hinduism, there is uttermost freedom of dogma and belief, but there is no freedom whatever in actions. This is so because neither of the two religions has any philosophical doctrine for its basis. They are religions of rules and not of principles. And as such they could never become missionary religions.

Speaking Historically

A revelational religion starts with a philosophical doctrine, with a message, with a clearly defined creed, with a formula of faith, with a *Weltanschauung* of its own. Later attempts at a philosophical grounding of a nation's faith will never form an integral part of that faith. They will ever remain

distinct from it, a foreign matter which refuses to be assimilated, as has happened in the case of the Hindu religion and the Hindu philosophy. We have no historical knowledge of the beginning of the Hindu faith before the age of the Rigveda, and Hinduism of the Rigvedic age is not a "faith", not a doctrine, not a creed, not a message, not a *Weltanschauung*, but a racial cult, a "religion," a multitude of rules and regulations whose sole aim and endeavour is the preservation and glorification of the Aryan race. During their occupation of the Punjab, the Aryans followed the policy of extirpation of the aborigines. As they advanced further east into the Gangetic plain, their policy changed and extirpation gave place to social enslavement. By the time they completed the subjugation of Northern India, their powers of conquest had come to an end. The Aryan advent into the South was, therefore, of the nature of peaceful penetration. They went there on a mission of cultural instead of a territorial conquest. But a conquest it was all the same, an imposition from above by those who considered themselves superiors and taught others to consider them as their superiors, and not initiation into a new faith. Initiation was in fact forbidden under dire penalties. There may have been a cultural fusion, but there was never any attempt at racial assimilation or absorption or incorporation. In brief, it was a case of imposition and not of conversion. For as I have said elsewhere, the relation of the Sudra to Hinduism has always been negative rather than positive, namely, the relation of exclusion from the communion of Hindu worship, Hindu religion and Hindu society, and the Sudra's Hinduism has consisted in his being socially a slave to the Hindu and religiously in his being beyond the pale of the Hindu's worship and the Hindu's temples and sacred places. This is the true explanation of the spread of Hinduism throughout India, and not any supposed missionary activity on the part of the Hindus.

The Racial Basis

Dr. Ambedkar contends that caste did not originate in racial differences. There is no doubt that the distinction of the upper three castes was social or professional in origin, and once the principle was admitted the number was bound to increase. There may have been other forces which contributed to the multiplication of castes. But so far as the Sudras (the once-born) are concerned, the difference was racial and nothing but racial. The Sudra castes are so many tribes of the aborigines, with whom the Hindu has refused to fuse or assimilate, and whom he has, through all these centuries, refused to admit to social fellowship and religious communion. The assumption or presumption of Dr. Ambedkar and his fellow Sudras that they are Hindus is, therefore, a foolish dream, unjustified and unjustifiable, beyond the fact that certain superstitions which are peculiar to non-Muslim and non-Christian Indians are held in common by the Hindus and the Sudras. But similarity of usage does not make different peoples into one community, as Dr. Ambedkar himself says

Caste is Immoral

Dr. Ambedkar goes on to say that caste is immoral. "The effect of caste on the ethics of the Hindus is simply deplorable," he writes. "Caste has killed public spirit. Caste has destroyed the sense of public charity. Caste has made public opinion impossible. A Hindu's public is his caste."

His responsibility is only to his caste. His loyalty is restricted only to his caste. Virtue has become caste-ridden and morality has become caste-bound. There is no sympathy with the deserving. There is no appreciation of the meritorious. There is no charity to the needy. Suffering as such calls for no response. There is charity, but it begins with the caste and ends with the caste. There is sympathy but not for men of other castes. The capacity to appreciate merit in a man apart from his caste does not exist in a Hindu. I think those who have studied the Hindu mind and the Hindu's habits of thought will agree with it word by word.

The Arya Samaj

Dr. Ambedkar next examines the Arya Samaj ideal of *Chaturvarna* and declares that only a born idiot could accept the system. The contention of some Hindus that Muslims of India too have castes is answered in a scientific manner, though in his reference to the Sikhs Dr. Ambedkar betrays lack of local knowledge. When a Mazbi or a Ramdasi Sikh is questioned, his reply will not be, "I am a Sikh." He will rather say, "I am a Mazbi Sikh," or "I am a Ramdasi," as the case may be; for untouchability is as rigorous among the Sikhs as among the Hindus, and Mazbi Sikhs stand on the same level as the sweepers of the Punjab, with whom they intermarry. Dr. Ambedkar's reply to Prof. Sir S. Radhakrishnan as to the survival of the Hindus betokens an Islamic mind and deserves to be quoted. He writes: "I fear that his statement may become the basis of a vicious argument that the fact of survival is proof of fitness to survive. It seems to me that the question is not whether a community lives or dies; the question is, on what plane does it live. There are different modes of survival. But all are not equally honourable. For an individual as well as for a society there is a gulf between merely living and living worthily. To fight in a battle and to live in glory is one mode. To beat a retreat, to surrender and live the life of a captive is also a mode of survival. It is useless for the Hindu to take comfort in the fact that he and his people have survived. What he must consider is what is the quality of that survival. If he does that, I am sure he will cease to take pride in the mere fact of survival. The Hindu's has been a life of continuous defeat and what appears to them to be life ever-lasting is not living ever-lastingly, but is really a life which is perishing ever-lastingly. It is a mode of survival of which every right-minded Hindu, who is not afraid to own up the truth, will feel ashamed."

Liberty, Equality, Fraternity

Dr. Ambedkar's own ideal is a society based on *Liberty, Equality and Fraternity*. As a student of political science he realises that liberty and equality are incompatible. If you leave men alone, they will soon destroy equality and you cannot establish or maintain equality without doing violence to their liberty. But he has failed to appreciate the value of the third member of the triad, *Fraternity*, and concludes: "The doctrine of equality is glaringly fallacious, but taking all in all it is the only way a statesman can proceed in politics which is a severely practical affair and which demands a severely practical test."

It is a pity the learned Doctor has not studied the Holy Quran, wherein he would have found the true solution of his difficulty. The ideal of equality

unless qualified by something else is dangerous to the moral health of the race, for it can very easily lead to social tyranny, suppression of talent and stagnation. It is good for the race that men are not equal, and the good of the race requires that they should be free to develop their talents without restraint. Stationariness means stagnation, whereas Islam stands for movement, for progressive evolution (the reader is referred to Chapter III of my book *Muhammad the Prophet*), and this can be achieved only if men are left free to develop their unequal talents, provided the development takes place in the right direction. The Holy Quran, therefore, while it insists on absolute equality of *all* in law, also makes it clear that this equality is not to be understood in the sense of reducing all to one dead level. It recognises the difference of talents, but lest unequal talents should lead to social inequalities and social oppression, it lays down that honour belongs only to the virtuous, to those who fear God and serve their fellow men most. Liberty is thus offset with the ideal of Fraternity, in which the talented ones make voluntary surrender of the gains of their superior talents for the benefit of the less-favoured ones, helping thereby to maintain the social equilibrium and finding their own satisfaction in such surrender. It will thus be seen that the ideals of liberty, equality and fraternity are complementary. Both liberty and equality can be maintained by law. But fraternity lies beyond the domain of law, except in Islam which has brought it within the domain of law and done so with amazing success. It concerns men's conscience and can be nourished and maintained by religion alone. It is for this reason that the Holy Quran lays greater stress on fraternity than on mere liberty or equality.

Abolish Hinduism

How to abolish caste? How to suppress this "man's inhumanity to man"? Abolish Hinduism, says Dr. Ambedkar. "Make every man and woman free from the thralldom to the Shastras, cleanse their minds of the pernicious notions founded on the Shastras." "You must have courage to tell the Hindus that what is wrong with them is their religion." "You must destroy the authority of the Shastras and the Vedas."

In my criticism of the *Bhagavadgita* I pointed out several years ago that good and bad in Hinduism does not depend upon any rational ethics, for which a reviewer in the *Hindusthan Review* denounced me as a perverted mind. I am glad to see that Dr. Ambedkar has adopted the same "perverted" method of investigation and quotes texts upon texts from the sacred scriptures of the Hindus to prove the same "perverted" thesis and says: "As though to warn people against the view that *Sadachar* (ancient custom) means good acts or acts of good men and fearing that people might understand it that way and follow the acts of good men, the *Smritis* have commanded the Hindus in unmistakable terms not to follow even Gods in their good deeds if they are contrary to *Shruti*, *Smriti* and *Sadachar*. This may sound to be most extraordinary, most perverse," but it is an injunction of the Shastras. And the obvious remedy is "to apply the dynamite to the Vedas and the Shastras, which deny any part to reason, to Vedas and Shastras which deny any part to morality. You must destroy the religion of the *Shrutis* and *Smritis*. Nothing else will avail. This is my considered view of the matter." Accordingly in the last paragraph of his address he tells his

audience that he has decided to change. This was to be his last address to a Hindu audience and he closes it with a good-bye.

Naturally the Jat-Pat-Torak Mandal did not like this frank denunciation of Hinduism, and instead of giving Dr. Ambedkar opportunity to express his views they cancelled the Conference itself. They wanted to know beforehand what was in the address. But instead of saying so frankly, they said they would have the address printed at Lahore as it would be cheaper. The Doctor insisted on having it printed under his personal supervision at Bombay, and said the difference of a few rupees would not matter. He had his way and communicated the contents of the address to the Mandal, with the above-mentioned result.

Dr. Ambedkar's Ideal of Religion

On one other point I differ from the learned Doctor and it is a point of vital importance. He makes a distinction between Rules and Principles and says: "Rules are practical: they are habitual ways of doing things according to prescription. But principles are intellectual; they are useful methods of judging things. Rules seek to tell an agent just what course of action to pursue. A principle does not prescribe a specific course of action. Rules like cooking recipes do tell just what to do and how to do it. A principle such as that of justice supplies a main head by reference to which he is to consider the bearings of his desires and purposes, it guides him in his thinking by suggesting to him the important consideration which he should bear in mind. This difference between rules and principles makes the acts done in pursuance of them different in quality and in content. Doing what is said to be good by virtue of a rule and doing good in the light of a principle are two different things. The principle may be wrong, but the act is conscious and responsible. The rule may be right, but the act is mechanical. A religious act may not be a correct act but must at least be a responsible act. To permit of this responsibility, Religion must mainly be a matter of principles only. It cannot be a matter of rules. The moment it degenerates into rules it ceases to be Religion, as it kills responsibility which is the essence of a truly religious act. What is this Hindu Religion? Is it a set of principles or is it a code of Rules? Now the Hindu Religion as contained in the Vedas and the Smritis is nothing but a mass of sacrificial, societal, political and sanitary rules and regulations all mixed up. What is called Religion by the Hindus is nothing but a multitude of commands and prohibitions. Religion in the sense of spiritual principles, truly universal, applicable to all races, to all countries, to all times, is not to be found in them, and if it is, it does not form the governing part of a Hindu's life. That for a Hindu Dharma means commands and prohibitions is clear from the way the word Dharma is used in the Vedas and the Smritis and understood by commentators. The word Dharma as used in the Vedas in most cases means religious ordinances or rites. Even Jaimini in his *Purva-Mimansa* defines Dharma as "a desirable goal or result that is indicated by injunctive (Vedic) passages." To put it in plain language, what the Hindus call Religion is really Law or at best legalized class-ethics. Frankly, I refuse to call this code of ordinances a Religion. The first evil of such a code of ordinances misrepresented to the people as Religion is that it tends to deprive moral life of freedom and spontaneity and to reduce it (for the conscientious at

any rate) to a more or less anxious and servile conformity to externally imposed rules. Under it there is no loyalty to ideals, there is only conformity to commands. But the worst evil of this code of ordinances is that the laws it contains must be the same yesterday, to-day and for ever. They are iniquitous in that they are not the same for one class as for another. But this iniquity is made perpetual in that they are prescribed to be the same for all generations. The objectionable part of such a scheme is not that they are made by certain persons called Prophets or Law-givers. The objectionable part is, that this code has been invested with the character of finality and fixity. Happiness notoriously varies with the conditions and circumstances of a person, as well as with the conditions of different peoples and epochs. That being the case, how can humanity endure this code of eternal laws without being cramped and without being crippled? I have therefore no hesitation in saying that such a religion must be destroyed and I say there is nothing irreligious in working for the destruction of such a religion."

Rules and Principles

Dr. Ambedkar here follows in the wake of modern European thinkers; I mean, the philosophical apologists of Christianity. But the problem is not a new one. Krishna in the *Bhagavadgita* speaks with inexpressible contempt of the "works of the law" and preaches the principle of *bhakti* instead. The less enlightened St. Paul recognized that the law was death. But he was far too much under the influence of the prevailing superstitions of the age and instead of offering anything positive preached the doctrine of vicarious redemption. The Musalman, proud in the possession of a glorious law but profoundly ignorant of other religions, cannot understand why works of the law should be held in such contempt, and in his polemic against the idea resorts to formal logic which is too foolish to prove anything. Krishna had before him the Hindu law which derives its sanction not from reason or ethics but from mere ancientness, from the sacredness of the written word and tradition. The same was the case with the Jewish law which St. Paul had before him. It was a priest-made law, but through priestly trickery had come to be accepted as being of divine origin. And the priests, working in their own interest as priests always do, had, through their interminable commentaries, made the law a curse for the race. It had made life intolerable for the people. "What saith the law," asked the ancient Israelite at every step in life, and with that he went to his doom. There is a reference to it in the Holy Quran also where it commands the Muslims not to be "extravagant in religion." Do not inquire too minutely, it says, for minute details would become an intolerable burden to you and destroy faith, righteousness and the real intention of religion from your hearts. "A people before you (viz., the Jews) indeed asked such questions, and then through them they became unbelievers." (V, 77, 101, 10). Legalism externalises religion, makes it mechanical, impoverishes spiritual life, destroys the moral sense and invariably creates Pharisees.

Thus far I agree with Dr. Ambedkar. Hinduism is all law, a multitude of prescriptions and prohibitions without any rational or ethical basis, and is, therefore, not a religion at all. The wrong in Hinduism in my view is, not that it has laws, but that its laws lack the ethical basis, that it contains no such things as ideals which should act as a source of inspiration and enlightenment for the individual.

But the Christian view advocated by Dr. Ambedkar is also incorrect and dangerous for the moral health of a people, and as I have pointed out in my *Message of Islam*, a religion that has no law does not deserve the name of religion at all. The Doctor himself admits in the booklet under review that "man's life is generally habitual and unreflective", and that "reflective thought ... is quite rare and arises only in a situation which presents a dilemma—a crisis." A religion of mere principles can give no guidance whatever in habitual and unreflective actions which constitute 99.9 per cent. of the individual's activity. A religion of this nature will serve only in crises and will be of no use whatever in one's daily life. It will be of use only to those who are trained to think for themselves, to scholars and thinkers, and of no use whatever to the man in the street. The moral condition of the lower orders of Christian lands, who are little better than animals, is enough proof of the worthlessness of a religion that contains principles only.

And where is the guarantee that a religion of mere principles will stand one in good stead even in times of crises? The will to apply the principles and the intelligence to apply them rightly require much mental and moral discipline. Such discipline can be acquired only by the discipline of a positive law, in absence of which the freedom of the conscience degenerates more often than not into licence. The law supplies the very necessary checks to this liberty, and these checks are needed by every man so long as the blood of life runs in his veins, that is, so long as there is likelihood of his judgment to falter. The example of Christian Europe is before us. They behave well in their daily life in consequence of their national discipline. But they always fail in crises, especially in respect of people who are not of their own race. Theirs is the morality of expediency and not of the fear of God or religion. I do not believe there are many men in India who have given as much thought to this problem as I have. Study, observation and my own spiritual experience, extending over a quarter of a century, have convinced me that a religion without a positive law cannot be of any use to any man whatever, except to those who desire to remain free from the inconveniences of the discipline of the law.

The Position of Islam

It is well to say a few words here as to the position of Islam. I do claim that Islam is the most perfect religion in this respect. It is primarily a religion of principles and ideals. But in order to enable the individual to interpret and apply those principles correctly and in order to give him the necessary moral strength for carrying out its purposes and achieve its ideals, it prescribes a mighty discipline, and it contains a body of positive law for the guidance of the individual in the daily affairs of life. The Islamic Law differs from the Hindu Law and the Judaic Law in this that it has no ultra-rational purpose; its purpose is not to wring favours from heaven, and its prescriptions possess no magical value. It derives its sanction entirely from reason and ethics. As every lawyer knows, the basis of the Islamic law is justice and good conscience.

Islamic law may be divided into two parts. One part is eternal and immutable, for human nature itself is eternal and immutable. The other part is open to restatement and reinterpretation

because the circumstances and conditions of life are always changing. In the *Truth* for March 16, 1936, I quoted the authority of Imam Ibn-i-Qayyam who says: "The basis and foundation of the law is wisdom and equity (الحكمة والمصلحة) = meeting situations in the spirit of goodness and justice, it is equity itself and every dictum that turns justice into tyranny, mercy into its opposite, equity into corruption and wisdom into folly,—then it is not of the Law." Ibn-i-Qayyam then quotes several instances from the legal history of Islam to support his thesis of "Change of Law with the Change of Times and Places and Usages."

The above should suffice to show that Dr. Ambedkar's objections do not apply to Islamic law, nor do those of Krishna or St. Paul.

His Criterion of a Good Religion

Dr. Ambedkar gives an indication of his criterion of an acceptable religion in his advice to the Hindus and counsels them "to make an attempt to find out what kind of morality, beliefs, habits and outlook have worked best and have enabled those who possessed them to flourish, to go strong, to people the earth and to have dominion over it."

For the Doctor's own sake I hope he does not mean quite what his words convey, for the criterion of a good religion he proposes is gross and brutal as well as fallacious. Apparently he has Europe and her faith in the eye of his mind. If so, I ask him the following questions:—

1. Presuming that you have studied the history of the economic and political development of Europe, in what manner was Europe's religious faith responsible for this development? Has Europe become mighty and prosperous and civilized because of Christianity or in spite of it, by its inspiration or by its downfall? Is not the question enough by itself to explode any claims that might be made on behalf of Christianity?

2. Forces of history take centuries to pronounce their verdict on the soundness or otherwise of a civilization. Have European civilization and her rise to world-dominion endured long enough to enable the forces of history to pronounce their verdict? In view of its comparatively recent growth, can one say with confidence that it has stood the test of time? Are you sure that it will survive another century? Are you sure that the forces which are driving Europe, that the principles upon which her civilization is built are those which are calculated to build a stable civilization? Need these questions be answered in the face of the drama the 20th century is playing in Europe?

The word of Iqbal uttered many years ago has more wisdom in it. He says:—

دیارِ مغرب کے رہنے والو خدا کی بستی دکاں نہیں ہے
جسے کھرا تم سمجھ رہے ہو وہ زر کم عیار ہوگا
تمہاری تہذیب اپنے ہالوں سے آپ ہی خوردکشی کریگی
جو شائع بازی پہ آشیانہ بیدگا با پاکدار ہوگا

"Peoples of the West! God's earth is not a shop. What you consider pure gold will turn out to be dross. Your civilization will cut its throat with its own hand; for the nest built on a tender twig cannot last."

Certainly religion and morality are necessary factors in the struggle for existence, but the dictum of Prof. Carver whom Dr. Ambedkar quotes with approval

is only a half truth and therefore very deceptive. Not the will to power for the sake of power, but the will to power with a view to serving and establishing the reign of peace, virtue, justice and righteousness on earth—this is the true source of permanency and enduring vitality, and of this vitality the Muslim peoples have shown greater evidence than any other people in the history of the last thirteen centuries. The sun of Europe's glory is setting fast : her day is past. The future belongs to Islam and to the peoples who are or come under the wings of Islam.

TABLIGH AND ID-I-MILAD-UN-NABI

Id-i-Milad-un-Nabi is approaching and everywhere the birthday of the Holy Prophet (peace be on him) will be celebrated with éclat. I remind my Muslim brethren on this occasion that the Holy Prophet's mission consisted in two chief aims. One aim was to extirpate polytheism and bring humanity on the common platform of the worship of one and only God, King of kings and Lord of lords. The other aim was to efface all distinctions of race, family, colour, country, wealth and poverty and to weld the entire human race into one brotherhood of equals. He was the first and greatest apostle of liberty, equality and fraternity. Bearing this in mind, the best way of celebrating his birthday is to make every effort and every sacrifice in our power to root out social inequality, to uplift the fallen, to raise the depressed, to restore the oppressed untouchable millions of India to the position of human beings and to make them our brethren and our equals. The only way to do this is to preach Islam to the untouchables, which the Central Jamiat-i-Tabligh-ul-Islam is doing. All Muslims are therefore requested to collect on the Id-i-Milad day special subscriptions for tabligh among the untouchables and send all amounts so collected to the General Secretary, Central Jamiat-i-Tabligh-ul-Islam, Ambala City, without delay.

SYED GHULAM BHIK NAIRANG, M.L.A.,

General Secretary,

Central Jamiat-i-Tabligh-ul-Islam, Ambala City.

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THE MANAGER,

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A NEW URDU ASSOCIATION

The Anjuman-i-Urdu, Punjab

To safeguard and promote the interests of Urdu language and literature in India a representative association has taken shape at Lahore and has been named the Anjuman-i-Urdu, Punjab. The inaugural and preliminary meetings of the Anjuman were recently held at 23, Lawrence Road, the residence of Mian Bashir Ahmad, Barrister-at-Law, editor of the *Humayun*, which place will, for the present, be used as the office of the said Anjuman. Rules and regulations have been framed and a substantial sum has already been subscribed.

Pandit Brij Mohan Datatariya Kaifi and Mian Bashir Ahmad have been elected as President and Secretary respectively. Sir Muhammad Iqbal, Sir Tej Bahadur Sapru, Sir Akbar Hydari, Sir Abdul Qadir and Sir Ross Masud have been requested to be the Patrons of the Anjuman.

The work of the association will for the present be carried out by six different departments dealing with various subjects, each having a convener to conduct its affairs. The names of the conveners are given below along with the departments entrusted to their care :—

1. Maulana Abdul Majid Salik, Bureau for the safeguard of Urdu.
Editor, "Inqilab"
2. Syed Imtiaz Ali Taj, Editor, The Propaganda Bureau.
"Tehzib-i-Niswan."
3. Pundit Brij Mohan Datatariya Kaifi (of Delhi). Bureau of Literature and Criticism.
4. Dr. Khalifa Abdul Hakim, Bureau of Arts and Sciences.
Ph. D., Professor, Usmania University.
5. Maulana Tajwar, Professor, The Mushaira D. S. College and Editor Section.
"Shahkar."
6. Begam Bashir Ahmad. The Ladies Section.

Each department consists of about half a dozen members, having special aptitude for the subject dealt with by that department. Most of the leading Urdu men of letters in the province, including well-known writers, poets and journalists, have already joined the Anjuman, which promises to fulfil a long-felt need.

The following resolutions were passed at the last meeting of the Anjuman :—

1. Resolved that it is the considered and unanimous opinion of the Anjuman-i-Urdu Punjab, that the current *lingua franca* of India is Urdu and that it should continue to be called by that very name, i.e., Urdu.

2. The Anjuman resolves that the scheme put forward in certain quarters that there may be two different scripts for the one common language of India is absolutely unworkable and unnecessary. Urdu, the *lingua franca* of the country has already a well-balanced, refined and modern script which is prevalent not only in India but, with the exception of a few far Eastern countries, in almost all the Asiatic and most of the African countries.

Also resolved that copies of these resolutions should be sent to the press and for information to the Government of India and all provincial Governments.

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GURU NANAK AND ISLAM

A REVIEW

Guru Nanak's connection with Islam is still a debatable subject and no effort has yet been made in a scientific spirit to clear up the mystery. An examination of the *Granth Sahib* and of the biographical literature of the Sikhs from the Muslim standpoint remains a desideratum and will certainly repay the labours of a scholar.

Guru Nanak lived in the 16th century which does not seem to be so very long ago. Yet his life remains enveloped in mystery. He wandered from place to place, but the accounts of his wanderings given in Sikh biographies are mythical rather than historical. The aim of the writers seems to have been to multiply miracles rather than report merely human occurrences. The very place of his burial or cremation is not known.

In the absence of an examination of the Sikh scriptures such as we have suggested above, it is difficult to arrive at any definite decision. There are those among us, Mr. Muhammad Yusuf Granthi for instance, who claim that Guru Nanak was a Muslim. Mr. Yusuf has published a small pamphlet to prove his thesis. But it is written in popular style and raises questions in the mind of the reader, which he has made no attempt to answer.

Like other leaders of the Bhakti movement, Guru Nanak denounced Hindu beliefs and religious customs and usages, like the wearing of the sacred thread, caste, pilgrimage to rivers, idol worship, Hindu gods and goddesses. His views on transmigration, matter and soul and on the Vedas are as follows:—

"Whoever is filled with God, he adores God alone. God absorbs him in Himself. There is no re-birth. (Asa M. I.)

"Taking the water of life one wins immortal happiness and salvation. Remember God who has broken the superstition of re-birth. There is no re-birth. (Sorath M. I.)

"My heart is a temple. My body is a hermit's symbol. I do *ashnan* (bath) in this body. One thing has become firm in my mind—there is no re-birth in this world" (Japji).

Matter and Soul.

Contrary to the belief of Hinduism which looks upon both matter and soul as co-eternal with God, Guru Nanak says:

"Out of God's word comes into being matter and by His command are born souls." (Japji).

This is in accordance with the Islamic view.

About the Vedas the Guru says:

"What good does the reading of the Vedas to the world? The Pandit has degenerated while reading the Vedas." (War Sorath M. I.)

"The reading of the Vedas can do no good to the world. The Pandit who reads the Vedas has been entangled in worries. It is all useless without a knowledge of God. Salvation can be had only through the *Murshid*, spiritual guide." (War Sorath M. I.)

His conception of God is taken word for word from the Holy Quran:—

"God is one. He is the Protector. He is without body. His name is Truth. He is the Creator of all. He encompasses all. He is fearless. He has no enmity. He is immortal. He is above birth and death. He is self-subsistent. He is Guide, Merciful, Existent from eternity. He has ever been existent. He is even now existent. He will for ever be existent" (Japji).

This constitutes the corner stone of Sikh religion. But anyone who has any knowledge of the Quranic teachings will at once see that all these attributes of God are just the same as mentioned in the Quran. It is the formula of faith of the Sikhs and is a translation of the Quranic verses as shown at the very outset.

To Thee must we prostrate and Thee must we ask for assistance (Ram Kali M. I.)

This is exactly what the Holy Quran says:

Thee do we serve and Thee do we beseech for help. (Quran 1:4.)

"O heart! depend upon but One. Renounce all hopes of others. His name solves all difficulties." (Gauri M. I.)

"He is immaterial, self-subsistent. Neither has any one made Him nor shaped Him." (Japji)

"God is the highest-most being. His are all pure names and positions" (Sri Rag, M. I.)

This is also taken from the Holy Quran which says:

"God, there is no God but He. His are the very best names." (Quran 20:8.)

"He is invisible, limitless, beyond all beyonds. Death overtakes Him not, nor is He bound by Karma. He is without caste. He is not born. He is self-subsistent. He is free from all fear and falsehood. He has no shape, no form, no features, which may be seen. Revelation alone can lead to

him. He has neither mother, nor Father, nor son, nor relation, nor family. He is immaterial—beyond all. The whole Nature manifests His glory." (Sorath, M I)

"God is invisible, above comprehension, Almighty, Free Agent, Beneficent. The whole world is mortal. He alone is self subsistent. The earth and the heavens are perishable. He alone is to survive. The sun travels by day, by night travel the moon and millions of stars. He alone is the changeless One Who is stationary" (Sri Rag, M.I)

"All living beings are forgetful. But there is no forgetfulness in that Master and Creator" (Sri Rag, M.I.)

This description of God is exactly the same as given in the Holy Quran. Compare the verses:—

"God—there is no God but He; His are the very best names (Quran, 20 : 8) God is He besides Whom there is no god, the Ever-living, the Self-subsisting by Whom all subsist; slumber does not overtake Him nor sleep. (Quran, 2 : 255) Nothing is like a likeness of Him (Quran, 2 : 11) Wonderful Originator of the heavens and the earth! How could He have a son when He has no consort, and He (himself) created everything, and He is the knower of all things. (Quran, 6 : 102) Thy Lord is not forgetful. (Quran, 19 : 64)

These are just a few quotations. If all the sayings of Guru Nanak about the attributes of God, that are absolutely identical with some Quranic verse or other, were collected, it should make quite a volume.

All this and the verses attesting to Guru Nanak's belief in the hereafter and angels can be explained away as being necessary concomitants of the Bhakti movement which was itself the product of the leaven of Islam. But belief in the Holy Quran and in the Holy Founder of Islam is peculiar to Islam and distinguishes a Muslim from one who may be but a large-hearted admirer of Islam. Guru Nanak speaks of the Holy Quran as the only book worthy of acceptance as the code of life and says that the way to earn divine blessings is to pray for blessings on the Prophet of Islam:—

"In this age of sin, there is only one Book which is acceptable to God. Its name is the Quran. The day of the Hindu Pandits and scriptures is gone. Rahman has become God's name. Believe in Him as Creator" (Ram Kali, M.I)

"What is lawful and what unlawful is given in detail in the Quran. Learn them from there." (War Majh, M.I.)

In the Sakhis, there are hundreds of sayings of Guru Nanak in praise of the Prophet Muhammad. Since, however, the Granth Sahib is considered more authentic we give a quotation from that book.

"Pirs, prophets, Sadiq (righteous), Shuhada, Qazi, Mullas, Dervish all send *darood* (blessing) on the Prophet and that is how numerous blessings are won by them" (Sri Rag, M.I.)

So deep was Guru Nanak's love for the Prophet that it survived long after him* among his disciples. His fifth successor, Guru Arjan says:—

"He who has no love of the Prophet passes his days and nights in distress, goes through torture and is at last thrown into hell." (Gauri, M.I)

What a strong exhortation to love the Prophet, an exhortation which should be made the motto of every Sikh house.

Guru Nanak said his prayers in the Islamic fashion and his biographers say he was very particular about the observance of Islamic prayer. Bhai Gurdas writes:

"When the Guru, in the course of his travels, reached Baghdad, he encamped outside the town. One was the godly Baba Nanak, the other with him was Mardana, the guitar-player. When the Guru cried the Azan (call to prayer) it cast a spell over all present." (Waran Gurdas, 1 : 32.)

It was a common wont with Guru Nanak that he would himself deliver the Azan, if nobody else happened to be about. For instance, Bhai Gurdas says elsewhere:

"When Baba Nanak went to Mecca, he had a blue dress on and was carrying a walking staff in hand. The Quran was on his body. For ablutions he had with him a *lota* (jug). For saying prayers, he also carried a prayer-carpet. Crying the Azan and saying his prayers, he reached the *Kaaba* and halted there" (Waran Gurdas, 1 : 35)

The Guru Granth Sahib contains an emphatic injunction as to the observance of *Namaz*, i.e., Islamic prayer:

"O *be-Namaz* (one who does not say prayers) dog! It is not good that out of five times not once do you come to the mosque."

The following sayings about fasting, prayer and the Haj will be read with interest:—

"Make the thirty fasts your protectors and the five prayers your comrades. Otherwise the devil will tempt you and cause your name to be struck off." (Sri Rag, M.I.)

"The mosque teaches love and affection. Prayer teaches righteousness. The Quran explains what is permissible and what is forbidden. Following the sunnat makes one inculcate modesty. Fasting teaches forbearance. So it behoves you to be a Muslim." (War Majh, M.I.)

As regards *Haj*, i.e., the pilgrimage to Mecca, the evidence is of the clearest possible nature, so that it is agreed on all hands that Guru Nanak duly performed the pilgrimage to Mecca. When on the way, the Guru had some Mullas also in his company. They were ignorant of the true significance underlying the *Haj* and considered it a sort of atonement for past sins. The Guru's spiritual talks were not quite to their taste and so parting company, they went ahead. Guru Nanak, perceiving what was in their mind, deliberately stayed behind, so addressing Mardana he said:

"Mardana! Let these Hajis go. If it is our *kismet* (good luck) to perform the *Haj* of the Holy *Kaaba*, we will also reach it. Mardana! This is a path such that if we show love and affection and do religious service as we go along, we get blessings. If however we indulge in senseless gossip, mockery and mutual ill-will we are certainly no Hajis". (Sakhi of Bhai Bala, p. 130.)

At the end Mr. Yusuf repeats the Sikh folly that the *Kaaba* turned in whatever direction the Guru turned his feet, adds one of his own and spoils the whole thing. He quotes from *Waran Gurdas*:

"At night the Guru slept with his feet towards the *Mikrab*. At this, Mulla Jiwan kicked him and said: O sinner Kafir! Why are you lying with your feet towards God's House? Taking hold of his legs, he was going to turn them round, but the

(See page 8)

The Truth

MONDAY, JUNE 8, 1936

A GOOD NEWS

We are glad to announce that Dr. Sir Muhammad Iqbal is preparing another statement on Mirzaism. The subject of discussion in the new statement will be the theory of re-incarnation which forms the basis of the Mirzai doctrine. The Muslim sage's former two statements have shaken Mirzaism to its foundations, and we are confident the batteries he is preparing will shatter this superstition to smithereens. We cannot yet fix the date of the publication of the new statement, especially in view of the excessive heat which Lahore has been experiencing this summer, but we expect it will not take long.

* * *

ON ITS LAST LEGS

We can now declare with confidence that Mirzaism is standing on its last legs. The Qadian section was never popular among the Musalmans and will continue as a separate body so long as the conscience of the community remains dormant and the sect remains in the enjoyment of official favours.

The Lahore section, on the other hand, has been extremely popular with the Muslims and there was a time when almost the whole of Muslim India identified itself with the Lahori Mirzais. But the success had a devastating effect on their morals, and instead of bringing out the best it brought out the worst that was in their natures. The whole-hearted moral and material support which they received from the Muslim public should have made them liberal and broad-minded. Instead they remained entrenched in their narrow sectarianism and on one excuse or another kept themselves aloof. Mr. Muhammad Ali especially sees his personal safety in keeping the community separate, and he is a man who would sacrifice every public interest to his personal or family gain without compunction.

But of late we have been noticing a new development in the community which points to its speedy end. Public movements grow and thrive on the sincerity and honesty of its leaders. When the leaders become insincere and selfish, decline and disaster overtake them. You cannot fool all the people all the time; the truth will out, and make-belief cannot prevail for ever. The Ahmadiya Anjuman of Lahore claims to be a body for the propagation of Islam. It was organised with this end in view, and it has been collecting vast sums of money from the public in the name of Islam. But in actual practice Islam has been but a secondary object before them, the principal object being the enrichment of certain individuals. An examination of their annual budget will be an interesting and instructive study. (By the way, has anybody ever seen the budget of the Working Mission and seen how public funds are spent? From the information we have received it would appear as if the whole money were distributed in allowances and stipends to certain persons). A body whose professed aim is service of Islam should rejoice when other individuals or societies also come forward to serve Islam. The field of work in India

itself is very vast and any number of societies can work along side of one another without coming into conflict. In fact, when the cause is the same, there is no reason why any conflict should occur at all. But the Ahmadiya Anjuman of Lahore thinks otherwise and looks upon every attempt on the part of others to serve Islam as a direct challenge to it and the worst kind of enmity that any one could make oneself guilty of. Recently it has entered upon a vast campaign of vilifying propaganda against all those whom it regards as its "rivals" and money collected for propaganda among the Depressed Classes is being diverted to this ignominious end.

"You cannot serve two masters" is a piece of ancient wisdom. You can either serve God or mammon, not the two together. The Lahore Mirzais who form the half-way house between Islam and Qadianism, or rather the recruiting office from the former in the interests of the latter, apparently prefer to serve mammon in the name of God. Their anger against other missionaries is therefore intelligible, though not excusable. We believe this last move on their part, namely, their inimical propaganda against those who are trying to serve Islam in their own way will drive the last nail in the coffin of Lahore Mirzaism, for the Muslim conscience of India will certainly not bear with it.

* * *

MAHATMA GANDHI'S SON

Mahatma Gandhi's son, Mr Hira Lal Gandhi has embraced Islam and is now called Shaikh Abdullah Gandhi. The announcement has been greeted with delight by Muslims throughout India, though Hindus have taken it with an ill grace. We cannot understand why it should be so. The Muslims are as much a part of India as the Hindus, and the well-being of the country depends upon the mutual good-will of the two communities. If a Hindu, therefore, embraces Islam, it should cause no heart-burning among the Hindus, as by becoming a Muslim he still remains an Indian and does not walk out of the country. His loyalty to the Indian nation remains the same as before. Especially the Hindu who is a nationalist and sincerely loves the cause of India's freedom should not let his feelings be ruffled if one of his co-religionists goes over to Islam. As a matter of fact, as a nationalist he should rejoice, because the conversion of a Hindu to Islam is a step in the right direction so far as nationalist ideals are concerned. It is as much as an individual can do to consolidate the Indian nation, for it should be evident to every one who gives serious thought to the problem that an Indian nation can be formed only by the spiritual union of the people. Such a spiritual union is possible only under Islam, Hinduism having no room in its bosom for those who were not born Hindus.

It is a pity that the position of Mahatma Gandhi who at one time identified himself with nationalist ideals and is still looked upon by some as a national leader has been very ambiguous in this respect. He is a nationalist at one moment and a narrow-minded communalist of the Mahasabha type at another. To a "nationalist" it means nothing whether a Hindu remains a Hindu or becomes a Muslim. But Mahatma Gandhi begins to threaten to fast into death if he fears any loss to the ranks of Hindus as Hindus. It is strange that he does not see the contradiction involved in it. He believes that a man must not abandon his ancestral faith and fails to realise that ancestry and truth are not compatible,

while pride of ancestry in a country like India which is a conglomerate of races and nations is damnation to the dream of nationalism.

The Mahatma has certainly not been giving the right lead to India in the matter of religion and the communal problem. But his tirade against his son on the latter's embracing Islam was certainly unnatural. His statement that he regards Islam to be as true as his own religion is a doubtful compliment and has been received in Muslim circles with a smile. He knows very well that a religion that stands on ancestry and racial pride cannot be just as good as the one whose avowed aim it is to annihilate and uproot all pride in race, ancestry and heredity. Mr Abdullah Gandhi has entered a new brotherhood and has turned a new leaf. The Mahatma should be happy over the fact that his son has turned a new leaf. And we hope and pray that this new Muslim may prove himself worthy of Islam.

THE PALESTINE RIOTS

To many of our way of thinking the news of the risings in Palestine must have come with a welcome relief. Martyrs receive no sympathy except from those who stand at a comfortable distance and are not personally affected by their fate. And imperialisms are notoriously deaf to the cries of martyrs. The present writer has pondered deeply over the doctrine of *Ahinsa* which is so beloved of Mahatma Gandhi and under his teaching became the religion of India, Hindu and Muslim alike, for a few days. Mr C. F. Andrews declared in those days that Islam had no teaching of *Ahinsa* in it. It was regarded as a powerful "attack" on Islam, against which some Muslim writers thought it was necessary to defend Islam, whereas far from being a defect it is a positive virtue of Islam that the doctrine of *Ahinsa* does not form part of its moral code. It is a cowardly doctrine and can only spread corruption and debasement and hypocrisy if it were made the moral code of humanity. Islam stands for vigour, for manly endeavour, for noble revenge and noble forgiveness. Islam recognises only two alternatives: lie with honour or death. The third alternative, namely, that of life with dishonour the Holy Quran does not recognise. It is better to die the death of the brave than to live like worms and survive like slaves.

There is no question whatever that the cause of the Arabs of Palestine is righteous. The Jews have no right to be there. They are being imposed upon the native population in pursuance of policies which can only lead to the eternal thralldom of the latter. The imperial power is eternally barking back to the Balfour Declaration, as if that declaration were more sacred than the promises made to the Arabs in time of need, in fulfilment of which promises they revolted against their own brethren in faith and threw the great Turkish power into the dust. The history of that transaction is so recent that it must be fresh in the minds of many. A very strange plea has been advanced recently in the Anglo-Indian press that the Arabs permitted the Jews to make certain colonies in Palestine before the War and that therefore they must not grumble against the Balfour Declaration which is intended to turn Palestine into a Jewish land. This argument has a bitterness in it which the Turk and we in India cannot mistake. The Turks in their day of glory conferred certain favours upon Europeans trading in their territories.

The Europeans showed their gratitude by turning favours into "capitulations," with which they strangled the country of their hosts. The Emperors of India granted certain privileges to European traders and the latter turned those favours into political rights and empire. Every Englishman in his heart of hearts knows that the Arab cause is just, that a most gruesome injustice has been done to the race. But then there is the Balfour Declaration. Who can override it? Respect for treaties and the rights of nationalities indeed!

The Arabs are now trying to see whether they can tear up that declaration and win the right of being masters in their own home. We believe, if they persist in the course they have adopted and carry on the struggle long enough they will win. They are Arabs and Muslims, not *Ahinsa*-stricken Indians and can fight as Muslims ought to.

But we are sorry to note that the Musalmans of India are not doing their duty in this behalf. The Punjab ought to give a lead to the rest of India, but the Punjab is torn into a thousand factions by election ambitions. The mutual warfare of "leaders" by whatever names they go is ruinous to Islam and the Muslim peoples. We are waiting for the day when the masses will rise and overthrow these tin gods. When will that day dawn?

THE VOLTE-FACE OF LAHORE MIRZAS

People have been asking the Lahore Mirzas of late whether their missions in the West preach Islam or Mirzaism. The Qadiani *Sunrise* takes the Lahore Mirzas to task about it and quotes the following signed statement of Maulvi Muhammad Ali which appeared in the January issue, 1906, of the Urdu edition of the *Review of Religions* of which he was the editor:—

"Some kind friends, who do not belong to this movement, have expressed a desire that provided the English *Review of Religions* refrains from mentioning this movement, they too would be prepared to contribute towards its circulation in the West. I believe this suggestion to have been honestly made; I can only say, therefore, that this divine movement stands in no need of help. This is the movement which will make Islam triumph over the other faiths. We tread the path shown to us by that divinely exalted man whose truth we have witnessed with our own eyes and in the validity of whose claim we have perfect faith. Who would be more ungrateful than us, if we do not present to the people the light by which we have been guided aright? God Himself is the supporter of this movement; He will perfect all its works. We cannot follow the wishes of any man; we shall go along the road on which we have been made to walk by God. Wait, verify I wait along with you.

MOHAMMAD ALI."

We have ourselves presented similar quotations from his writings to the Maulvi, and direct reference was made to him recently in this respect. His reply was that he should be judged by his present opinions and not by his writings of thirty years ago. That means that he has changed his opinions, though he has not the courage to confess what reasons led him to change his beliefs. The Qadianis say that failure in his ambition to become

the head of the community led him to part company with his old friends and found a separate sect of his own. Others say, he changed his views in order to win the sympathies of non-Mirzais and exploit their religious sentiments for his own financial benefit. The Maulvi has nothing to say in reply to the former or the latter and keeps mum, for both are right. His appeals for money have become chronic, though his "divine movement" spurned help from all non-Mirzais in 1905.

But the Maulvi's confession of change of opinion has created a queer position for him and his followers, which again they have no courage to face. He believed in the lifetime of Mirza Ghulam Ahmad that the latter claimed to be and was a prophet. He does not now believe in the prophet-hood of the Mirza and says that anybody who claims to be a prophet after the Holy Prophet Muhammad is a Kafir. According to the Maulvi himself, the Mirza claimed to be a prophet. The claim is a matter of fact and not of belief or opinion and cannot be dismissed so easily, for a fact cannot be dismissed by a mere change of opinion. The question now is: What does the Maulvi think of Mirza Ghulam Ahmad now who claimed to be a prophet? It is a question for the Maulvi himself to answer. But the Maulvi has never had the courage to reply to our questions.

INDIAN ALIENS IN KASHMIR

To the Editor of the Truth, Lahore.

SIR,—For some time past the question of State Subject *versus* non-State Subject has been occupying the attention of the Punjab as well as Kashmir State press. The State has done great injustice to the British Indians in promulgating some most unjust and unreasonable laws relating to naturalisation of British Indian subjects in the State. Those persons and their descendants who settled permanently in the State even a day after the year 1885 A. D. are debarred from full rights of citizenship indefinitely, irrespective of the services rendered by them to the State. They are not taken in the State service, however highly qualified they may be. Recently a large number of them were turned out from State service simply because they were British Indian subjects and according to this rigid definition had failed to attain the status of State subjects.

Their children are not admitted to the State Schools and Colleges affiliated with the Punjab University. Moreover, their children, male or female, are not granted even merit scholarships. Their patients are not admitted and treated in the State hospitals. So on and so forth. It is a well-known fact that Kashmir State is a part of British India under British suzerainty and is governed by the laws prevalent in British India with very few exceptions. Its Schools and Colleges are under the control of the Punjab University which never imposes any restrictions on the admission of Kashmir State students. University Merit Scholarships are open to them. Under the above circumstances may we request the Syndicate of the Punjab University to interfere in this matter and ask the Kashmir Educational authorities to remove the above restrictions from the children of the Domiciled community? Failing to get a satisfactory reply similar reciprocal treatment should be meted out to the Kashmir State students. This invidious distinction and narrow-mindedness on the part of Kashmir State in matters

The Prophet's Birthday

The Holy Prophet's Birthday was celebrated with great eclat at Sir Cowasjee Jahangir Hall on the 3rd of June under the chairmanship of that true hearted Muslim and zealous servant of Islam Al-Haj Seth Qassim Ali Jairazbhoy. A peculiar and very happy feature of this meeting was that no less than sixty-three Muslim associations of Bombay participated in it and co-operated whole-heartedly to make it a success. This is a happy sign of the times, and we congratulate all those who were responsible for this happy achievement. Seth Jairazbhoy himself takes keen interest in all movements which work for unity among Muslims and devotes much time and thought to the service of Islam.

The President opened the meeting with a short speech and said:—

We have all assembled here to celebrate the birthday anniversary of the Holy Prophet Muhammad (may peace be on him) and I am overjoyed to see that people of all castes and creeds are here in this sumptuous gathering.

Islam the religion of the Prophet Muhammad shows the kindness and mercy of God and teaches to keep unity and brotherhood amongst all the nations. It recognises all the prophets sent by God before the advent of the Holy Prophet Muhammad and it enjoins upon its followers to respect them and their religions. He was the last of all the prophets and the religion preached by him was not a new one but the consummation and perfection of all previous religions.

The tenets and principles of Islam are very simple and suited to all the peoples and for all times. Hence Islam is acknowledged as the universal and world-wide religion. It offers religious freedom and equal religious status to all its followers, irrespective of their position in other walks of life. In the eye of Islam, all persons are equal.

I appeal to all my brethren, Muslims as well as non-Muslims, to study the teachings of the Quran. It is the only way to drive out misconceptions against it and to come to an appreciation of the beauties of the Holy Book. Let me assure you that you shall never regret having done so.

The sixty-three Muslim associations that are participating in this function and myself pray that celebrations of this kind should be held wherever Muslims dwell, and I am glad to inform you that Islam is gaining ground rapidly even in Christian countries. This is a clear proof of its greatness.

Let me conclude with the following couplet:—

"Lift I say the flag of Islam,
Place it on the hills again;
Every beauteous fold revealing,
To the worlds by sons of man."

With these words, Ladies and Gentlemen, I open the meeting and pray that our service be recognised by our Lord. Amen!

educational is highly deplorable. Might I hope that Col. E. D. J. Colvin the Hon'ble Prime Minister and his able and impartial Education Minister Mr. Wajahat Hussain, I.C.S., will personally look into this important matter and remove this disability on the children of British Indian Domiciled Community of the State?

'JUSTICE.'

"Sham and Cant"

The Inter-Collegiate Muslim Brotherhood of Lahore is a small body of young men, some of whom are still at college, while others have taken their degrees and completed their education but recently. It was three or four years ago that they constituted themselves into this Brotherhood. Their object was—and is—to bring about an awakening among the Muslim students of Lahore colleges with regard to the duty they owe to their religion. They sought to effect their purpose through publication and free distribution of suitable pamphlets and by bringing Muslim students together for Friday prayers to be led every week by some gentleman of outstanding ability, especially chosen for the day, who should address the students in a way which should make an effective appeal to them. The Friday prayers were held at the hostel of a local College. They spent much money and labour on making the scheme a success, and the scheme worked well until it succumbed to the overweening pride, egotism and self importance of Mr. Abdullah Yusuf Ali, Principal, Islamia College, Lahore. The publication of pamphlets, however, still continues.

The Brotherhood have never raised any money for their work by public subscriptions. Each member saves something from the pocket money which he receives from his parents every month and puts it in the common fund. When the amount becomes large enough, they publish with it a few thousand copies of a pamphlet on some select topic concerning the well-being of Islam and distribute it free among those for whom it is meant. In this way they have published three or four pamphlets so far, among them one called "Islam on Untouchability." The first edition of it was published two years ago, and recently they brought out a second and much enlarged edition printed on excellent paper which I chose for them. A copy of it was sent for review to the English weekly organ of the Lahore Ahmadis, namely, the *Light*. The journal dismisses the publication with a word of approval for its neat printing and the zeal of the young men, which prompted them to undertake the publication, but takes them severely to task for publishing the booklet, calls it "sham and cant" and asks: "What have you done to see that the fraternal Gospel of Islam which you preach to the untouchables is also practised among the Muslims themselves?" The tirade is long and ends with the following line from Iqbal:

لو اپنے پیروں کے جای تو پہلے رفو کر لے

This kind of criticism on a piece of work performed with enviable zeal, sincerity and selfless devotion from one who claims to be a missionary of Islam discovers a degree of shamelessness which cannot be surpassed. Apparently, the Mirzais of the Lahore section consider the propagation of Islam to be their exclusive monopoly, and they cannot endure to see any other individual or association trying to serve Islam in their own way. But their fears are groundless, because the Brotherhood does not ask for subscriptions and its activity is in no way calculated to injure the pockets of the Mirzai Anjuman.

The "Sham and Cant"

But what is the sham and cant in it? Accord-

ing to the *Light*, it is not "sham and cant" to collect subscriptions in the name of Islam and spend the money on objects other than Islam. The "sham and cant" is that you should try to serve Islam with your own money. How dreadful, and what a bad example to set! It is most honourable, for instance, to collect money for the propagation of Islam and spend it on the education at European universities of prospective sons-in-law; it is most honourable to cheat the public of vast sums of money by spreading black lies; it is most honourable to collect funds from the public in the name of Islam and spend them on campaigns of vilification of individuals or associations that may be engaged in the service of Islam or might otherwise injure the financial interests of the Mirzai Anjuman of Lahore,—the Anjuman spends a large portion of its revenues, professedly collected in the name of Islam, on propaganda of vilification against those not in its good books. All this is very honourable, most righteous and highly commendable. But to serve Islam with your own money, to be honest and selfless in the performance of public duty, to leave well alone and not to wage a war of lies—why, this is dreadful "sham and cant", of which the Inter-Collegiate Muslim Brotherhood should feel thoroughly ashamed. Why? Because this spiritual son of the prophet of Qadian says so. This is the new morality contained in the new revelation which goes by the name of Mirzaism "First Things First", says the *Light*, and the first thing is to slaughter all those who do not agree with you.

The world know that the Anjuman Hamayat Islam, Lahore, is the premier Muslim institution of the Punjab. It maintains a first grade degree College, several high and middle schools, a school for girls and a large orphanage where orphans are treated in a very humane manner. It is a body on whose councils the highest among the Muslims of the land are proud to serve. As an Anjuman it is the largest Muslim body in India, and there is no exaggeration in saying that membership of this body amounts to being a certificate of one's respectability. But the *Light* called it "a gang" and "a pack" the other day! And now this humble and little known Brotherhood comes in for its lash.

Rents of the Garment

The *Light* calls upon the members of the Brotherhood to mend the rents of their own garment first, before they go to preach to the untouchables. This means that in the eyes of the *Light* these young Muslims are themselves untouchables and Kafirs. The *Light* quotes Iqbal, but one might ask whether they had tried to follow this counsel of Iqbal when they went to play the fool in Europe, whether they have even now tried to mend the rents made in their cloak of hypocrisy by the darts of the whole Muslim world. The Muslim smiles when the Mirzai talks of the propagation of Islam. The Mirzais are guilty of the most abominable crime ever perpetrated in the history of Islam. They have tried to dethrone Muhammad (God's blessings upon him) from his divinely appointed station of Finality and have tried to place Mirza Ghulam Ahmad of Qadian on his throne. They have thus put themselves outside the pale of Islam. What kind of Islam is it then that they claim to propagate? Isn't this the true meaning of the *Light's* pronouncement of "sham and cant" on the sincere and selfless service of the Inter-Collegiate Muslim Brotherhood? "D".

The Week

[Readers in remote places and Indian readers abroad ask for a weekly digest of news. Of course it can be of no use to those who read daily newspapers. But for the sake of others we have decided to make the news of the week a regular feature of the journal.—Ed.]

THE NEGUS ARRIVES IN LONDON

Scenes testifying to British sympathy greeted the arrival of the Negus at Waterloo on June 3 from Southampton, accompanied by his two sons and two daughters and Ras Kassa. Immense crowds, in some places twenty deep, assembled at the station and in the vicinity to welcome the fallen monarch with loud cheering.

The waiting crowds waved Ethiopian flags, distributed by an Englishwoman. A number of addresses were read, including one from the Indian political group in London.

THE DARDANELLES CONFERENCE

The meeting of the signatories of the Dardanelles Convention which was arranged to be held on June 22 at Montreux, has now been postponed till July. It is expected that Mr. Anthony Eden, who is the President of the Council, will also preside over the Assembly owing to Dr. Benes (who has previously presided) being elected President of Czechoslovakia.

The British Government have formally accepted Turkey's invitation to attend the Conference.

100 DUELS A MONTH

There has been a renewal of the wave of dueling in Hungary. A Reuter report from Budapest states that it is estimated that 100 duels are taking place each month, but the majority do not become public.

THE SHAHIDGANJ DECISION

The Majlis-i-Ittihad Millat, Lahore District, at its meeting in Lahore on Thursday, decided to call an all-India Ittihad Millat Conference, to meet from June 19 to 21 in Lahore in order to elicit the opinion of workers of the Ittihad-i-Millat in connection with the situation created by the Shahidganj decision and their proposals about the future programme. After this the Working Committee of the Ittihad-i-Millat and Ahrar will jointly convene an all-India conference of Muslim leaders to evoke a definite programme to ensure the restitution of the Shahidganj mosque.

DISARMAMENT OF ETHIOPIANS

The acting Viceroy, General Graziani, has extended the time for handing over of munitions by Abyssinians by another month in view of the goodwill shown by the population in surrendering their weapons, of which the quantity collected is already very large.

ANGLO-EGYPTIAN TREATY HOPES

Sir Miles Lampson, High Commissioner in Egypt, arrived in England on June 5 from Cairo. While in London he will consult with the Government on the conversations which he has been holding with the Egyptian delegation for sometime past in view of negotiations for a treaty between Egypt and the United Kingdom.

PALESTINE DISTURBANCES

One demonstrator was shot dead and another wounded and several arrests were made in the disturbances on June 6. No casualties were reported among the police or military. Order was restored.

Muslim women attempted to form a procession in Acre, but dispersed without any incident.

HOME MEMBER'S TALK WITH RED SHIRT LEADER

It is understood that in the course of a surprise visit which he paid to the District Jail the Home Member of the U. P. Government met Khan Abdul Ghaffar Khan, the Frontier Red Shirt leader. The nature of the talk is not known, but it is stated that it was in connection with the Khan's transfer to some other jail, as he is not in good health.

DEBTORS' PROTECTION ACT

The Punjab Debtors' Protection Bill became an Act on Saturday, when a Gazette Extraordinary of the Punjab Government announced that His Excellency the Governor and His Excellency the Governor-General had assented to it. It comes into force immediately.

TWO BRIDGES BLOWN UP

Terrorism continues in Palestine, despite the presence of five battalions of British troops and the introduction of the new emergency regulations. Two bridges were blown up on the Hebron Road on June 4. The road is now only possible for very light traffic. Telephone wires were wrecked on the same road. A British police patrol was fired on during the night in a narrow street of the old city of Jerusalem. Nobody was hurt. An emergency regulation empowers the District Commissioners to order shops and businesses to re-open and inflict penalties for default.

FIRST LORD OF THE ADMIRALTY

The King has approved of the appointment of Sir Samuel Hoare as First Lord of the Admiralty in succession to Viscount Monsell, resigned.

MORE TROOPS FOR PALESTINE

Another battalion of British troops has arrived from Egypt to reinforce the garrison in Palestine, which now totals six battalions, in addition to tanks, engineers and the Air Force.

Seven Arab leaders have been arrested. They will be exiled to a concentration camp.

The Emir of Trans-Jordan, who is acting as peace-maker, lunched at Amman with five members of the Arab high committee. He suggested the cessation of violence while a Royal Commission undertook an inquiry.

The Arab leaders replied that it was impossible to consider ending the strike unless the British Government agreed fundamentally to change their present policy and to suspend Jewish immigration.

The efforts of Emir Abdullah of Trans-Jordan to end the crisis in Palestine have failed and the deadlock continues.

Arab snipers have taken up positions in wartime Turkish trenches on hill-tops three miles outside the city from where they are ambushing Jewish buses.

DIRECTOR OF KASHMIR EDUCATION

Mr. Abul Hasan, formerly of the Indian Educational Service, has been appointed Director of Education, Kashmir, vice Mr. L. MacDermott, retired. Mr. Abul Hassan was formerly Inspector of Schools in the U. P.

(Continued from page 2)

Kaaba turned along with them. Thus did he show them his miracle." On this Mr. Yusuf comments as follows :—

"As regards the incident of the feet, it is quite likely that it took place while he was asleep. Mulla Jiwan whose name shows he was the typical narrow-minded Punjabi Mulla could not, however, excuse this unconscious slip and flew into a fit of rage. To disillusion him, however, that God was not in the *Kaaba* alone, the spiritual phenomenon (*kashf*) of the turning of the *Kaaba* was necessary. Not that the *Kaaba* actually did turn round; it seemed to be turning round—a phenomenon not unknown to the Sufis and known as *Kashf*. The idea was to impress upon the thick-skinned Mulla that the limbs of godly people are not their own limbs but are, in a way, the limbs of God, and as such even the *Kaaba* turns around them. Mohy-ud-Din Ibn 'Arabi says that when he went to pay a visit to the *Kaaba*, the latter stood up to greet and honour him and went up towards the sky.

Leaving this folly alone we might ask: How is it that starting with such tendencies Sikhism grew up into a separate sect and a sect of Hinduism too? The whole thing requires scientific investigation.

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The Manager, the TRUTH, Lahore

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SEERAT-DAY CELEBRATIONS

[By Muhammad Ali, M.A. (Cantab.)]

It has been my sad experience in Madras to find that in most cases religious ignorance goes hand in hand with Western education, and I think nowhere in India one finds such flagrant defiance of Islamic teachings as one finds amongst the so-called advanced Muslims of Madras. Is it not strange, then, that we find many of these gentlemen taking a keen interest in the Seerat-day celebrations? The reason is not far to seek. These gentlemen have ceased to think of Islam in terms of the *Kitab* and the *Sunnah*. They only look at it through the glasses of their Western mentors. Hence, just as most of the Christian nations, though quite sceptical about the tenets of the Christian faith, celebrate the festival of the birth of Jesus with due pomp and dignity, similarly it behoves us Muslims to celebrate the birth of our Holy Prophet with due pomp and dignity. I think very few of them find an urge to study the life of the Prophet and still less to mould their lives in accordance with it. I do not for one moment wish to doubt their sincerity, but it cannot be gainsaid that intellectual slavery is at the bottom of such an attitude of mind, and any such move is bound to prove fruitless as movements based on imitation are.

WASTE OF ENERGY

I am painfully aware of the low mentality of the present day Muslims. They are reluctant to face the facts. They find it more convenient to shut their eyes, ostrich-like, and refuse to see their shortcomings. The result is that none of the political or religious movements for Muslim revival have borne any fruit proportionate to the energy expended. Take the case of the Seerat-day celebrations. Just think, how much valuable time, money, patient toiling and intelligent collaboration, how much honest soul and steadfast resolve to do the right and proper thing for the uplift of the Muslim community is being spent by holding thousands of meetings all over India and probably all over the world, and then calculate in all seriousness the net result of these endeavours and you will be forced to admit the depressing reality that every year we dig a mountain to bring forth a puny mouse.

I do not doubt that the organisers of the Seerat-day celebrations have a virtuous project at heart and hope to bring about a revival of Islam in course of time. Hence it depresses my heart to find that so much labour of love of so many self-denying and zealous Muslims—those who take part in these celebrations out of a genuine desire to serve Islam

and not those who take part in these for the sake of enjoying spectacular demonstrations—is going to be lost in the end. I think very soon the aspirations of these spirited souls will be tamed down, as all high aspirations resting more on popular enthusiasm than on the solid basis of truth and proper guidance (*serate Mustaqim*) are bound to, and these celebrations will degenerate into empty and meaningless festivals. In fact, an observant eye can already discern the germs of degeneration in the form of un-Islamic processions and ritualistic floral offerings which precede these celebrations in various places in India. And this is what precisely could be expected of such celebrations which are based more on imitation of the followers of other religions than on any authentic Islamic precept. To be quite frank, I look with great dismay at all this jubilation, for to my mind it does not represent the concerted action of a living nation or community striving to free itself from the incubus of degradation, but the outburst of a dying patient scrambling for a 'cure-all elixir'.

There can be no denying the fact that the Muslims are politically, economically, socially, morally and spiritually hopelessly backward and till quite recently were quite contented with their degenerate condition. But now a ray of light has made its appearance in the darkness of this degradation and the Muslims are awakening to their sad plight and trying to shake off their lethargy to make a move. But so far their endeavours have not had the expected mead of success. The efforts may be described in the words of Ghalib:

حالت ہوں تھوڑی در ہر اک راہِ رودِ ساہ
 بہرِ ناکامی ہوں ابھی راہبر کو میں

Their anxiety to imitate the so-called progressive nations, so as to equal them without the least possible delay on the one hand, and their love of ritual coupled with their ignorance of the true spirit of the Prophet's teachings and the lack of insight into the causes of the decline and fall of Islam on the other hand, lead them into channels of conduct and courses of action which are in no way conducive to their progress. Hence they are only too eager to follow the loudest voice, thinking it to be the voice of their saviour. How many movements, political, educational, social and religious, have been started in the last half-century and with what results? They have one and all met the same sad fate. They have accentuated our differences, aggravated our weakness and left a legacy of pessimism and despondency, which are always the fruits of fruitless toiling.

THE UNFAILING GUIDE

You will be surprised to learn that during all these years of fruitless toiling and rushing after various leaders and guides we always had our most perfect leader and unfailing guide before us, but we criminally neglected to follow his lead. Does it not seem surpassing strange that during all our gropings in the darkness of degeneration and our search for a light we should have an electric torch in our pocket and refuse to use it? Islam has cherished like a priceless treasure the life and teachings of its Holy Prophet. The Quran we believe to be the very word of Almighty Allah, the revelation of His Supreme Will, the perfect guide for all times, and the Prophet not only brought that message of the Almighty, but in his own life he showed what the ideals of the Quran stood for. He was the mirror in which God was reflected. His whole life was the Quran in practice. As Ayesha says:— *كان حياهه قرآن* (Bokhari) ("His conduct was the Quran"). In him we have an incomparable and unsurpassable model of perfection, whose very name should be enough to conjure up before our eyes the ideals of Truth, Purity, Virtue, Selfless Service of Humanity, in short all that is noble and great in man. Muhammad, may peace be on him, stands pre-eminently as the model of perfection to be followed by us in all the walks of our life. We should draw our inspiration from his actions. We have a perfect guide in his person. The only criterion whether our actions are good or bad, whether they will be fruitful or fruitless, whether they will be conducive to our welfare or harmful, is whether they conform to the Book of God and the Sunnah of the Prophet. Hence, if we wish that our present efforts in celebrating his birthday should be fruitful, they must conform to the above test. Hence we cannot celebrate his birthday even, simply because Christians and others celebrate the anniversaries of their prophets' births, but we must have a clear mandate from him to do so, and further than that it must be celebrated in accordance with his wishes.

EMPTY VERBIAGE

Apart from the religious aspect of the question, if we look at it from a purely practical point of view the first thing which strikes us is that such celebrations are based upon a misconception of history. Most people imagine history to be a narration of past events, a catechism of past glory, and hence they think that all that is needed to convince the world of the true greatness of the Holy Prophet is to tell them once every year that he was the greatest of the prophets and the real saviour of humanity. But, believe me, such orations do not even touch the fringe of prejudice and hatred which our anti-Islamic lives have created in the minds of the rest of humanity. Let alone non-Muslims, I think that even the Muslims do not derive any lesson from these speeches, except an ephemeral pride that their Holy Prophet was a great man, greater than any one known to history. True, these speeches might stir a curiosity in the minds of some non-Muslim hearers and embolden them to enquire as to why the followers of such an illustrious leader be so unworthy of him. But, alas! We Muslims are so afraid of all such introspective questionings that we dare not put such pertinent questions to ourselves. Why is it that Muslims honour the teachings of their illustrious Holy Prophet more often by breach than by observance? There can be no denying the fact that our

eulogies cannot carry any conviction. Deeds alone move the world and one true Muslim walking in the footsteps of the Holy Prophet would be a greater testimony to the excellence of his teachings than a thousand harangues by those whose loyalty does not go beyond their lip-service. Hence the crying need of the moment is action, action and action. Our greatest malady is that we attach too much importance to talk and too little to action.

HONOURING BY PRACTICE

Jesus Christ says, "Thou shalt know a tree from its fruit." Similarly the world judges Islam and its illustrious Holy Prophet not by what we say of him, but by our deeds. If we say: "Islam alone can save humanity at the most critical present juncture," the world will say: "Let the Muslims save themselves." If we say: "The life of the Prophet serves as a beacon light in the darkness of conflicting ideals and warring interests which are threatening the whole social, economical and political fabric of the present day civilisation with destruction," the world will say: "Let the Muslims be guided by that beacon light and lead us out of that darkness". In short, in reply to our loud talks we shall get the same answer: "Physician, heal thyself". Hence the best and the easiest way of impressing the greatness of our Holy Prophet upon the world is for us to walk in his footsteps and by our actions give a practical demonstration that a tree bearing such splendid fruit as a true Muslim must be incomparably great and splendid. That is why the Quran calls him an *انسان حسيب*; a noble model to be followed in moulding our every-day lives. It is only by walking in the footsteps of the last teacher and greatest master of humanity in the manner specified that we can save ourselves from sure and certain perdition, and in doing so we shall save the ship of misguided humanity from becoming derelict. Humanity is tired of bitter strifes and petty wranglings. It is by living the life of Muhammad, may peace be on him, all the 365 days in the year that we can offer humanity the new morality with loftier and nobler ideals of human perfection. It is true that the future of the world lies in Islam. It is equally true that Islamic principles alone can save the present civilisation from sure and certain destruction. But in order to convince the world of this we shall have to do much more than to rely upon empty speeches on one day in a year. We shall have to celebrate the life of the Saviour of Humanity on every day of the year, not by high sounding words or sonorous phrases, but by living as he lived.

I think it is high time now that the so-called educated people did away with their nauseating hypocrisy. Instead of leading a dual life they should meditate on the life of the Prophet whose religion they profess to follow and make up their minds to follow him in practice as well. Twice blessed will be that day when that revolution takes place in their minds, twice blessed for themselves, for Islam and for the whole of humanity, for it would mark the real revival of Islam and the saving of humanity.—
The Muslim Youth.

LAHORE DRAINAGE SCHEME.

The frequent wails of the residents of new *abadis* in Lahore over the lack of drainage have been heard. A sum of more than Rs. 3 lakhs was sanctioned for drainage schemes in these *abadis* by a meeting of the Lahore Municipal Committee on Wednesday.

The Truth

MONDAY, JUNE 15, 1936

THE SEERAT MOVEMENT

Elsewhere in this issue appears an article on Seerat-day celebrations from the pen of Mr. Muhammad Ali, M.A. Mr. Muhammad Ali is a son of Maulvi Abdul Qadir of Qasur, a well-known Congress leader, and is well-versed in religious lore. With most of what he writes we agree, though it is unfortunate that instead of offering any constructive suggestions the article ends in a general sermon.

The writer raises a rather serious question which it would be convenient to consider before we proceed further. He asks whether we have any mandate of the Holy Prophet or the Quran for celebrating his birth-day. A similar question has been put to us before, and we confess there is no such mandate. The early history of Islam knows of no such festival as *Id-i-Me'lad-un-Nabi*. But this fact is not enough by itself to condemn these celebrations as a vain practice. There are good innovations and bad innovations, and the former are permitted by the consensus of opinion among the Musalmans of all ages. If we can find new methods of promoting the purposes of Islam, we are free to employ them without offending against the law of Islam.

But there is one circumstance which we must not lose sight of in these celebrations, and which the apes of the West are so likely to overlook. It is the matter to which Mr. Muhammad Ali has drawn our attention so forcibly. The Holy Prophet of Islam would have been the last man on earth to permit his person being made the centre of any cult. Every principle he taught and every law he proclaimed is aimed at the extirpation of the idea of man-worship. God alone is worthy of worship and there is none beside Him. Do not begin to worship my grave after I am gone, he declared repeatedly during the last days of his life. Now, what is our object in celebrating the Prophet's birthday? Are we doing it as a cult, as a religious exercise, as an act of worship, as the Christians celebrate the birth-day of Jesus and the Hindus do that of Krishna? If so, we are making ourselves guilty of disobedience to the express words of the Quran and the Holy Prophet's clear *Sunna*. The Holy Prophet was the preacher of Truth, and the Holy Quran holds him up as our Exemplar whom we must follow in our daily lives if we want to make ourselves worthy of God's blessings here as well as in the hereafter. This path has two aims before us: ourselves leading good lives by walking in the footsteps of the Holy Prophet and reaching out his message to others. Do we in celebrating the Prophet's birthday aim at renewing our own faith, at gathering fresh energy and inspiration from his noble example and at utilizing the occasion for reaching out his message to non-Muslims and disseminating his teachings among them? If so, the celebrations are quite legitimate.

But we are afraid very few of those who take part in such celebrations are aware of this purpose of the festival, and for this reason it has altogether failed to achieve what it was intended to achieve. Celebrating the birthday, not necessarily on the birthday but on any day in the year, by public speeches and sermons is a very old practice, much older than we know of, and it did much to awaken

a sense of piety and faith among the masses. But the present day hypocrisy of what is called the "Seerat Movement" is of recent growth and owes itself in the main to a Punjabi propagandist, Mr. Abdul Majid Qarshi.

Mr. Qarshi's name is known all over India. He came in for very severe criticism during the Shahid-ganj agitation. It was a mistake on his part to lend himself to the Government party in such a provoking manner. Ordinarily he keeps himself at a safe distance from all movements which might expose his person to danger. He has given himself up entirely to the Seerat movement and it is in this connection that we wish to introduce him to our readers. He began the movement and published his first brochure probably in 1928. Before that, he had been a clerk in the *Tanzim* office of Dr. Kitchlew of Amritsar. When Dr. Kitchlew abandoned the scheme of Muslim *Tanzim* for a renewed attack of Congress fever, Mr. Qarshi left his office with *Tanzim* funds in his pocket—Rs. 10,000—for which he has given no account to the community up to this day.

Mr. Qarshi met the present writer in 1929. He was introduced to the latter by Mr. Ghulam Rasul Mihr of the *Inqilab*. He wanted the writer to put his brochure into English which he did. The writer was fresh from Europe and did not know anything of such movements. Mr. Qarshi explained these to him. He said the Musalman would give away even his *langoti* in the name of the Holy Prophet. We have been following Mr. Qarshi's movement ever since and have discussed the matter with him heaps of times, and every time we meet him those words of his come back to our mind. "The Muslim would give away his very *langoti* in the name of the Prophet", and he is out to deprive them of their *langotis*.

Mr. Qarshi called himself "Seerat Committee" at the time. Now he calls himself "Nazim Daftar Seerat." Last year he advertised in the papers that he had given away the whole concern to a Board. The gullible Musalman public gulped down the story without asking how he could give away to a Board what did not belong to him at all. The fact, however, is that the "Committee," "Office" and "Board" are Mr. Qarshi's own person and have been so from the very beginning. He made only one mistake in this connection. It is said he took one Mr. Sarvar Shah Gilani in his office. We have been told a very funny story about him. Being out of employment he approached some friends who suggested to him that "propheteering" (note the word!) was a very profitable trade in the Punjab. It was a joke, but Mr. Sarvar Shah took it seriously and made the claim of being a prophet. We are told he has not withdrawn the claim yet. His partnership with Mr. Qarshi ended disastrously. Finding that Mr. Qarshi was pocketing all the cash he revolted and came away to Misri Shah, Lahore, where he opened an office of his own, named it "*Tanzim-i-Masaa'id*" and entered into competition with Mr. Qarshi. The most venomous attacks upon Mr. Qarshi during the Shahidganj days were from Mr. Sarvar Shah's pen. Rivalry in trade, especially when the trade is nefarious, is a most dangerous passion.

But to come back to Mr. Qarshi. When he explained his scheme to the present writer, he warned Mr. Qarshi of the dangerous step he was taking. It was nothing short of a scheme for exploiting the

piety of the Musalman and the love he bears to Muhammad (ﷺ) for his own financial gain. The warning fell upon deaf ears. We measure success by the amount of interest engendered. If a piece of writing on the Prophet sets people talking of him, it is a successful writing. But Mr. Qarshi measures success by the number of books he can sell. Most of the brochures he has published so far are rubbish. They sell well because they are cheap, and cheap is always cheap. The world cannot depend upon words and phrases. People want something more substantial. Mr. Qarshi is an ignorant person. He does not know anything about Islam or its founder, and therefore cannot "deliver the goods." The policy of feeding people upon phrases in place of substance could not but lead to the consequences of which we warned Mr. Qarshi years ago. It is a small matter if a person fails. The evil of it is that it makes people indifferent to religion and averse to religious literature at all. Mirzais, especially the Woking Mission, sowed the seeds of this evil. "Our name sells" they said and flooded the market with indifferent stuff, the same all the time dished up again and again under new names, until the people grew sick. Mr. Qarshi walked in the same path and arrived at the same pass. The remedy is not throwing up the hands in despair, as Mr. Muhammad Ali seems to do. The true remedy is producing good literature that should set the world talking.

* * * *

HOME LIBRARIES

The value of books and their study is an ancient topic, and the readers must already be familiar with it. It is enough to note that the age when men could do without books is past and has been past for a long time. There is no department of life which does not call for extensive study for the sake of efficiency, and among individuals as well as among nations the most advanced and efficient are those who study most. The average European reads much more than, perhaps a hundred times as much as, the average Indian, and the average English office girl could put most of our B. A.'s and M. A.'s to shame for the richness of the mind which she owes to books, magazines and newspapers. It is a pretty sight to see young girls going to offices in the morning with light hand-bags and books or magazines which they read on the way. In India, the average Hindu is altogether better informed than the average Musalman, and for this reason is better equipped for life's struggle than the latter. Hindu India produces better lawyers, better politicians and better literary men, while in the world of commerce and industry the Musalman has no standing whatever. What we want to urge is the value of books in homes. In Europe, a collection of books is a necessary part of the house hold goods. Except among the very low class-people, you will scarcely find a home which does not possess a library of its own, the size varying with the worldly circumstances of each householder. The libraries in some homes are real treasures.

Children's Education

Apart from the intellectual pleasure and profit the individual derives himself, the presence of a select collection of books in the home has a remarkable influence on the intellectual growth and the formation of taste and character of the young ones. As George Satayana says, children educated at school only are not educated at all, and the best part of the home where the children get this opportunity

of education is the library section. Judged by this standard the children in this country are not educated at all.

A change is taking place in the economy of our homes at a rather rapid pace, which makes books a necessity and a very urgent one at that. In days gone by, the boys went to school and the girls stayed at home and learnt the art of keeping homes from their mothers. The routine of domestic work kept them busy. Now they go to school where besides learning to read and write and getting a smattering of this subject and that, they are also exposed to influences which are not always healthy. Girls of impressionable years come together from all sorts of homes and *mahallas*, and by a slowly-developing tradition which is most unhealthy as well as unreasonable girls who go to school are generally excused domestic work. At home their time often lies heavy on their hands and they do not know how to spend it. This is a very dangerous state of affairs. It could be remedied and the children given an opportunity of making profitable use of their time and enriching their minds if there were good books which they would feel a natural temptation to read.

It is unfortunate that education is measured in this country more than anywhere else in terms of examinations. But the fact is that a girl—or even a boy for the matter of that—who has passed the matriculation examination isn't educated at all. She is but literate, and the school cannot teach more. The unfortunate part of the matter is that she is not given the opportunity to make use of that literacy and turn it into real education, and real education comes from the library and not from the class room at all. And the most effective library for this kind of education is the select collection of books in the home. No father who cares for the well-being and proper education of his daughters can neglect making such a collection. It is again a misfortune that the average father is often himself ignorant of the existence of books and is more often than not so engrossed in his own affairs that he takes little care as to what his daughters do or get to read.

Need of Good Books

It is also a fact that good books suited to the young folk of this country are very rare. But this is to a large extent a question of supply and demand. There is a considerable number of young men with literary talents who could easily put their hands to this work. They don't because the book-reading public is small. A development on these lines would create a vast amount of work and give employment to those who are now workless, and their work could enrich the country beyond measure. A few thousand men who could get aside a few rupees a month for the purchase of books can easily solve the problem, and India is vast enough to produce more men than are wanted. Only the will and the intelligence to see the utility of it are needed.

Our advice to our readers therefore is:

Learn to know good books from bad; keep on the look out for good books, and build up a library in the home. It will be good for you; it will be good for your wives; it will be good for your sons and daughters, and it will be good for the whole Muslim community because by patronising literature you will raise up a mighty army of talented men of letters.

A Review

The *Muslim Youth*, a weekly journal edited by Ahmad K. Shariff and published from 15 General Patters Road, Mount Rd. P. O., Madras. Yearly subscription Rs. 3.

Because of a controversy in which the paper has been engaged since almost its inception we have carefully examined all the ten issues received till the moment of writing. This has enabled us to form an accurate estimate of the journal. The journal calls itself "nationalist." "Congressite" would perhaps be a better description. For there are different types of nationalism. There is the Congress type which enables a Muslim to cringe and creep before Hindus, to stand by and watch with indifference when Muslim interests are being trampled upon by Hindus and not to open his mouth in protest lest he should offend his Hindu co-nationalists thereby, to exhibit the completest disregard towards the interests of Islam and the Muslim community and to cry down as toadies and traitors and denounce with other opprobrious epithets all those Muslims who might venture to plead for the Muslim cause. There is the nationalism of the present writer who desires to see India united in language, religion and cultural ideals and formed into an homogeneous people under the banner of Islam.

DON'T PREACH ISLAM

The *Muslim Youth* does not believe in our ideal nor does it care for the propagation of Islam among the Depressed Classes, and lets one of its contributors protest in a long article in its columns against the desire of Christians or Muslims to convert the "untouchables" to their faiths. The writer says: "It is the duty of the Caste Hindus not to put any obstacles in the way of the Ezhavas (an "untouchable" but otherwise very advanced community of Southern India) in improving their position according to their best light. And equally necessary it is for the other communities not to carry on propaganda to attract the Ezhavas to themselves purely from political considerations." One might well ask this pundit why political considerations become bad in the case of the Muslims or the Christians and why they are so legitimate in the case of the Hindus. Sauce for the goose should be good sauce for the gander as well. And can any one tell us what considerations other than political there are for which the Hindus so ardently desire to retain the Depressed Classes within their fold?

ABUSE THE PROPHET

Another writer in another issue (May 13) of the journal says: "It may not be out of place here to mention a few of the wicked devils who hover around us with the mask of religion. One is the craze for converting other people to one's own religion." The writer exhorts his readers: "Youth must have the vision to tolerate even a man who questions the very existence of God, who abuses Muhammed, Jesus, Rama and Krishna, who hates temples, churches, mosques and priests, but who lives a life in conformity with the spirit of the teachings of the great religious teachers."

Note the brutality of the writer's mind, especially in the words we have italicised. Apparently he thinks one can abuse religious teachers and yet live in the spirit of their teachings. Only a congenital

idiot or a rabid Congressite can think like this. This is the kind of nationalism the *Muslim Youth* is out to preach. We for ourselves believe that the man who abuses Muhammad (may peace and the blessings of Allah be upon him) deserves death. The man who is too base to see the greatness and goodness of the Holy Prophet of Islam and who is too gross and too brutal to respect the feelings of the countless millions of his followers is the most dangerous criminal imaginable, who thereby forfeits all claim to life and liberty and deserves to be hanged, quartered and hung to be an example to others.

This is one plank of the *Muslim Youth's* policy. The other plank is abuse of Mr. S. M. Fossil who writes in the *Muslim Chronicle* and speaks from the public platform frequently. The abuse is violent and the writers are so anxious to pour out all their vocabulary on the devoted head of their victim that they do not even stop to explain the matter and leave the reader wondering as to what it is all about. Mr. Fossil's crimes are many. He comes from a poor family; he is a petty clerk and below contempt; he studies fat volumes, and he stands high in the esteem of many high-placed citizens of Madras including such men as the Mayor of the city. The abuse is sweeping and includes all those who have ever said a good word for Mr. Fossil. For instance, the editor of the *Truth* said a word of appreciation for the gentleman last February. In March the editor of the *Genuine Islam* in far off Singapore sent him a word of compliments and asked for an article for his journal. Both come in for one lash each.

The controversy is about eating meat. Now if a man said positively that meat-eating is forbidden in Islam—Mr. Fossil does not say so—we can afford to condone his error. But if a man who calls himself a Muslim stands unaffected while the Prophet of Islam is being abused and teaches other Muslims to do the same, it is not possible to forgive him. Meat-eating touches Islam but indirectly, whereas love of Muhammad (may God bless him) is the heart of the Muslim's faith, and the man who listens to the abuse of the Holy One with equanimity is a pig and not a Musalman at all.

This is then the nationalism of the *Muslim Youth*. We all know about the fiction that an editor is not responsible for the views of his contributors, but we are certain no editor would take that view in this case. Responsibility vanishes when there is an obligation otherwise to publish the views of others. The editor of the *Muslim Youth* was under no obligation to publish the articles we have quoted from. He publishes such articles—there is a third one of the same type and there might be others we have not examined—because he approves of them, and because they are in conformity with his policy. The policy briefly is to prevent men from the propagation of Islam among the Depressed Classes, to teach the Muslim youth to listen quietly when the Holy Founder of Islam is being abused, and to teach them to be altogether indifferent towards Islam. We have no hesitation in saying that the men responsible for this journal are traitors to Islam. Are there no Musalmans in Madras to take the editor of this journal to task for the amazing stupidities he is disseminating?

CENTRAL MODEL SCHOOL, LAHORE

To the Editor of the Truth, Lahore

SIR,—The Central Model School, Lahore, as its name implies, is the leading institution of its grade in the Punjab. It is a Government institution and the majority of students on its rolls are Muslims, but otherwise it seems to be run in the interests of the Hindus, as may be seen from the following statistics :—

High and Post-Matriculation Classes :—

	Muslims	Hindus
Class Teachers	1	6
Science Masters	...	2
English Teachers	..	4

Total 1 12

Senior English staff by grades :—

	Muslims	Hindus
P. E. S.	...	1
140—10—190	...	4
110—5—135	3	8
80—4—100	3	1

Total 6 14

Some Hindu teachers of High classes are not qualified to teach certain subjects as they have themselves studied those subjects only up to the matriculation standard. On the other hand, Muslim graduates, with special subjects, are teaching junior classes only. One of the Hindu teachers cannot even maintain discipline in the class. There is another Hindu teacher who is an M. A. in Philosophy and untrained. He is working as a class teacher in the High classes, though he is not fit to teach even the Middle classes.

APPOINTMENTS

For the last ten years or more not a single Muslim has ever been appointed in the grade of 110—5—135 or more, whereas during the same period no less than nine or ten non-Muslims have been appointed to these grades. This school has served during the last ten years as a stepping stone to higher appointments for non-Muslims. The only exception is of one Muslim who has recently been appointed an Headmaster. Even in the lower grades Muslims are sometimes appointed to rot here in officiating vacancies for years and years, with the result that by the time they are confirmed they are superseded by several non-Muslims.

POST-MATRIC CLASS

To our knowledge no Muslim teacher has ever been appointed to this class since its inception. Muslim students have never been admitted according to the proportion fixed by the Government. May we hope that the Enquiry Committee which is making investigations these days will kindly look into this matter as well? Enquiry should also be made in connection with all other similar professional classes in the province and steps taken to safeguard Muslim interests.

THE BOARDING HOUSE

The superintendent of the boarding house has always been a Hindu for the last fifteen years or more. No attention is ever paid to Muslim boarders. The Muslim kitchen adjoins the school latrines and sweepers quarters. Food is served to the students in the verandah of the kitchen adjoining the latrines, whereas the Hindu kitchen and dining room are nicely and comfortably placed.

TEXT BOOKS AND LIBRARY BOOKS

Text books used in class-rooms and books purchased for class libraries are those published by Hindu

PROPAGANDA AMONG THE UNTOUCHABLES

Syed Ghulam Bhik Nairang, General Secretary, Central Jamiat-i-Tablighul Islam, Ambala City, has issued the following appeal :—

The message of Baba Patitpawan Das, leader of the Nasik Depressed Classes, which has appeared in the press, should serve as an eye-opener to those Muslims who do not take seriously the movement for change of religion inaugurated by Dr. Ambedkar, which has spread amongst the Depressed Classes like wildfire and stirred the innermost depths of their souls. Baba Patitpawan Das was president of the All Religions Conference held at Lucknow on 22nd May last in connection with the All-India Depressed Classes Conference and in that capacity came to the conclusion that Islam is the only remedy for the temporal and spiritual ailments of the Depressed Classes whom he urges the Muslims to convert to Islam by liberating them from the thralldom of the Hindus and thus make Hindustan a veritable Islamistan. He truly observes that the golden opportunity which the Muslims have got at this turning point of Indian history is without parallel in the thirteen centuries of their national life, when a whole nation of 80 million souls is anxious to join the Islamic brotherhood. May I take up the soul-cry of Baba Patitpawan Das and appeal to my community to wake up and act? Do not waste time in raising discussions as to whether the Depressed Classes really intend to change their religion, because more than enough has by now happened to prove that they are quite in earnest and do intend to leave the Hindu fold. Shrewd suspicions to the contrary expressed now and then by wisecracks are baseless and foolish. Businesslike communities are acting instead of vaguely brooding or formally deliberating. The Sikhs armed with seven lacs of rupees and Christians with their well-known resources are already in the field, while the Muslim intelligentsia and the moneyed classes are with few and rare exceptions absolutely inert and apathetic. Our politicians have no taste or inclination for this work. They are short-sighted opportunists and have not the vision to see that it has the most vital bearing on politics as well. They are madly after ministerships, titles, jobs and other personal gains and are organising political parties, planning election campaigns, preparing manifestos and trying to find huge funds for securing seats in legislatures. The moneyed classes love their hoards too dearly to spend anything for the propagation of Islam. The Central Jamiat-i-Tabligh-ul-Islam is working among untouchables, but is not getting sufficient financial support. I appeal to the Muslims to wake up before it is too late. I also appeal to the Muslim press to exert itself to rouse the Muslims to action. All donations should be sent to the General Secretary, Central Jamiat-i-Tablighul Islam, Ambala City.

or European firms and whose authors are almost always non-Muslims. No business of the school is permitted to go to Muslim publishers. This is the natural result of the preponderance of the Hindu element on the staff of the school. An enquiry into this matter is needed most urgently. The Principal of the Central Training College and the Director of Public Instruction are especially requested to kindly look into the affairs of this school at an early date.

A MUSLIM.

The Week

"PALESTINE DAY"

The Council of the All-India Muslim League held on June 9 in Lahore, adopted the following resolution:—"This meeting of the Council of the All-India Muslim League expresses its sincere sympathy with the Palestine Arabs in their troubles and congratulates them on the sacrifices which they are offering for the freedom of their country and protection of their rights.

This meeting of the Council warns the British Government that its pro-Jewish policy is causing great excitement amongst the Musalmans of India. The Musalmans feel that British statesmen by insisting on the continuance of this policy are demonstrating that they want to put insurmountable difficulties in the path of the progress and organisation of the Arabs in their country.

"The Council, therefore, earnestly appeals to the Muslims of India to observe June 19 as 'Palestine Day' by observing complete suspension of all business and by holding meetings everywhere expressing their sympathy with the Arabs.

"Further, the Council appoints a sub-committee of the following members to consider ways and means of carrying on this agitation in the country and to take such other steps in the matter as it may consider necessary. Dr. Sir Muhammad Iqbal, Maulana Mufti Kifayat Ullah, Maulana Zafar Ali Khan, Maulana Shaukat Ali, Siams-ul-Ulema Maulana Najm-ul-Hasan and Maulana Daud Ghaznavi. Maulana Shaukat Ali will be the convener."

ARAB WAR AGAINST JEWS

The sabotage of troop trains seems to be the terrorists' latest policy. In addition to the derailment of a ballast train, a train carrying a military patrol was derailed at Tulkeram, where the lines were found to have been sawn through. Tanks have been despatched to the scene.

There are now two full brigades of British Infantry in Palestine. The army will be reorganised and four new control areas will be established.

SUPPRESSION OF TERRORISM

New drastic regulations, involving the death penalty and life imprisonment for acts of terrorism, are provided in the new regulations issued by the High Commissioner. The penalties may be applied with respect to any firing on troops, bomb throwing and tampering with communications.

District Commissioners may impose collective fines and confiscate property where they have reasons to believe that persons caused such offences to be committed or even refrained from assisting or discovering the offenders.

NUMBERS ARRESTED

A communique gives a record of arrests made in Palestine since April 19 on charges arising out of the present disturbances, excluding those made for offences under the curfew regulations.

It states that 1,313 Arabs have been arrested, of whom 754 have been convicted, 226 acquitted and 333 are awaiting trial.

Jews, numbering 182, have been arrested, of whom 104 have been convicted, 17 acquitted and 61 are awaiting trial.

The 2nd Battalion, the Dorset Regiment, arrived in Palestine from Egypt on June 10, making the sixth battalion sent since the disturbances began and bringing the strength up to eight battalions.

TRAIN DERAILED BY EXPLOSION

It is reported that a ballast train, preceding a troop train carrying the Royal Engineers from Egypt, was derailed by an explosion, 40 miles from Jerusalem.

BOMB THROWN ON TRAIN

Four Jews were seriously injured and 12 Jews and one Arab were slightly injured when a bomb was thrown on a passenger train at Kalkilyia on the main Haifa-Lydd Railway.

U. P. CONGRESS SOCIALIST PARTY DISSOLVED

It is understood that the All-India Congress Socialist party has dissolved the U. P. Provincial Congress Socialist party as the central organization was dissatisfied with the work done by the party.

It is said that the U. P. Socialists wasted all their energies in local disputes, which were of a personal nature and did not involve party principles. As a result no work was done towards achieving the object for which the party was formed.

THREE CONVERTS TO ISLAM

Three persons, a European, a Japanese and a Hindu announced at the Juma Masjid, Bombay, on Friday, June 12, at prayer time that they had embraced Islam.

Dr. G. M. Leishman of Scotland, who came to India some years ago, and has been residing in Bombay for the last five years, embraced Islam in Calcutta three and a half years ago.

Shin Zi Ozasa, a Japanese business man from Kyoto, arrived in India six months ago and was converted last Sunday.

Sadanand G. Gharat, Secretary of the Girmi Kamgar Union, was also converted recently.

GERMANY'S HOPES OF REGAINING COLONIES

A new Reich Colonial Association, which will be given a semi-official character, will conduct a vigorous campaign for the return of colonies under the guidance of General von Epp, in conjunction with the Propaganda Minister, Dr. Goebbels.

Italy's success is acclaimed and has strengthened confidence in Germany that the time is coming when the German flag will again fly over colonial possessions.

INDIA'S TRADE WITH JAPAN AND E. AFRICA

It is understood that proposals are maturing for the appointment of a Trade Commissioner for India in Japan and another in East Africa. The final decision has not yet been taken, but there is every indication that the proposals will be put through without much delay.

INDIAN ATHLETES FOR BERLIN

It has been definitely decided by the Indian Olympic Association to send the following athletes and wrestlers to the Olympic Games in Berlin.

Ranaq Singh, athlete, for 1,500 metres, 5,000 metres and 10,000 metres.

Karim Rasul, wrestler, for middle-weight.

Whiteside, athlete, for 100 metres, 200 metres, 400 metres and 800 metres.

The following are the next on the list:

Rashid (wrestler); Swami (athlete); Thorat (wrestler); Chamanlal (wrestler); Ashraf (wrestler) and Lokre (wrestler).

These men can only be sent provided funds are specifically available for each of them.

CIVIL WAR IN CHINA

Hostilities have broken out, according to a Chinese report. Government forces have occupied Leliang, 30 miles south of Hengchow. The Southern forces have withdrawn to a point between Leliang and Chenchow.

SHAHIDGANJ MOSQUE JUDGMENT

Mr. M. A. Jinnah, the Raja of Mahmudabad, Nawab Ismail Khan, Chaudhri Khaliq-uz-Zaman, the Raja of Salempur, Nawabzada Liaqat Ali Khan, Mr. A. H. Isfahani, Raja Ghaznafar Ali Khan, Mr. Ismail Chondrigar, Chaudhri Abdul Aziz, Chaudhri Abdul Matin, Mr. Abdul Majid Sindhi and Mr. Abdur Rahman Siddiqi have issued the following statement to the Press in connection with the Shahidganj question:

"During our stay in Lahore it has been brought home to us forcefully that there exist strong feelings and excitement among the Musalmans of the Punjab over the situation created by the recent judgment in the Shahidganj mosque case, especially in view of the Judge's findings.

"No doubt, it is open to the Musalmans to prosecute the case in the higher courts and it is obvious that by the time they reach the final tribunal it will take at least three years, which means prolonged litigation and continuation of excitement.

"We are authoritatively informed that it is not possible to persuade the Sikhs to come to any amicable settlement.

"This situation appears to be fraught with serious danger to the peace and tranquillity of the city of Lahore and the province of the Punjab. We, therefore, urge upon the Government of the province to take steps by executive or legislative measures to find an immediate solution.

"At the same time, we feel sure that the Musalmans will not depart from peaceful and constitutional methods in the carrying on of their agitation."

WOMEN IN MINES

A draft regulation for prohibiting the employment of women underground in mines on or after July 1, 1937 is published in the *Gazette of India*.

By this regulation no woman shall be permitted to enter for the purpose of employment or be employed in underground workings of any mines. It does not, however, apply to women, who do not perform manual work or when they are employed in health and welfare services, and other women who may occasionally enter underground workings for the purpose of non-manual occupation.

TEMPORARY EMBEZZLEMENT IN JAMMU MARKET SUB-OFFICE

(To the Editor of the Truth, Lahore.)

SIR,—In Jammu Market sub-office in November last a depositor deposited Rs 60. The Sub Postmaster Mr. Tarachand made an entry in the pass-book and returned the same to the depositor without making a corresponding entry in the Savings Bank Register, nor was it included in the Accounts submitted to the head office. On 18th February the depositor went to the post office to withdraw money. His pass book was sent to the Jammu Head Office for annual entry of the interest accrued on the deposit. In the Head Office, the ledger clerk pointed out to the Supervisor on duty that an entry of Rs. 60 deposited in November 1935 was missing, and the amount was not taken in account. It was immediately brought to the notice of the Postmaster, and an

error book entry was recorded. As a rule the copy of the entry in the Error Book remarks had to be sent to the Superintendent of the Division next day. With a view to saving the Hindu clerk, a man was deputed at once to fetch Mr. Tarachand who after prolonged consultation with Mr. Dinanath, I. P. O. and others, went to the depositor and impressing upon him the seriousness of his action, prevailed upon the depositor to save him from the dire consequences of his action. The latter was made to write to the effect that he did deposit Rs. 60 but directly the transaction was made, he (depositor) was compelled to cancel the transaction to meet an emergent demand. He had therefore to take the money back from the Sub-Postmaster immediately, who in haste forgot to cancel the entry in the pass book, adding further that the Sub Postmaster was not to blame in this matter as he had received the money back. But this cock and bull story was knocked in the head by the depositor's having mentioned the actual amount in the withdrawal form which he presented four months after the transaction and included Rs. 60 in the amount shown credited to his account.

In spite of the difference in the Depositor's pass book and the savings bank ledger the depositor was allowed to withdraw the amount. Taking into consideration the nature of the offence and objectionable methods to shield the culprit, it is expected that the case will be enquired into. The demand of the depositor having been met he was required to give a statement, which if accepted will defeat the ends of justice.

"JUSTICE"

READY!

READY!!

READY!!!

THE MESSAGE OF ISLAM AND

THE WAY TO FREEDOM

BY F. K. KHAN DURRANI

The above-mentioned book is now ready. It covers 80 pages and is printed on excellent paper. It is a book which the giver can present with pride and the recipient is bound to read and keep with care. There is no likelihood of any one throwing it away as is the usual fate of small pamphlets. The readers of this journal have already read it and can decide how far it can go as a piece of propaganda for Islam among non-Muslims and of what use it can be to the Musalmans themselves.

The price per copy is 8 annas with five pice extra for postage. The readers should get them at 4 for a rupee (postage extra) and distribute them among those for whom they are meant. The author has done his duty. The readers and the Muslim public at large should do theirs. The price per 100 is Rs. 20, freight extra.

The Manager, the TRUTH, Lahore

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MY PILGRIMAGE TO MECCA

(By Lady Evelyn Cobbold)

The Pilgrimage to the Kaaba at Mecca has existed from time immemorial, for even in pagan times the Arabs flocked there to do homage to the idols enshrined in the Kaaba. When in the 6th century of the Christian era the Prophet of Arabia was born in that savage peninsula, Christianity had but faintly rippled the desert surface, and idolatry held the tribes in complete thralldom.

Mohammad destroyed the idols of the Kaaba, but he retained the institution of the *hadj* or pilgrimage to that ancient shrine as one of the five Pillars of Islam, wisely recognizing its value in drawing all Moslems together in a freemasonry and brotherhood of faith where divergencies of race, rank or colour ceased to exist. When the religious duties of the pilgrimage are over, merchants from all lands discuss commerce; theologians and jurists points of law; scientists the latest advances in science, and politicians questions of national and international policies—surely the ideal of a League of Nations has been more nearly approached by Islam than by any other religion.

When at Jeddah I received permission to perform the Pilgrimage, it was with a feeling of awe and reverence that I joined the vast throngs gathered together from the far-flung lands of Islam. Some had trudged the pilgrim road through the burning deserts of Africa, or come on foot or camel across the great steppes of Asia. Many arrived by sea from the lovely islands of Java and Sumatra, from India and China; from east, from west, the mighty hosts were gathered, the men bare-headed in their *ihram* or two white towels, the women in white garments with veils of plaited straw pierced with holes through which to see and breathe. Some of the poorer pilgrims from far countries had been years on the way, and the tiny children carried on their backs or astride their shoulders were born during the long trek.

From Jeddah to Mecca

Thus the pilgrims come to Mecca as the Koran says, "on foot and on every fast mount from every remote corner". Some still come the whole way on foot either from necessity or from devotion like the Caliph Harun Ar-Rashid of *Arabian Nights* fame. Many ride camels in the traditional way, while of late years an ever-increasing number come by bus, taxi and motor car. This season the old caravan route across the desert from Najaf in Iraq to Medina is open for the first time for the conveyance of

pilgrims by motor transport. The journey will take five days and save two to four weeks on the sea route round the Arabian Peninsula to Jeddah. It will be welcomed not only by the people of Iraq, Persia and the small Arab states on the Persian Gulf, but also by those of Afghanistan, Turkestan and many parts of India. The Saudi Arabian Government will no doubt institute a new quarantine station for this route in addition to those which it maintains at Jeddah and Yanbo, and which the British Government maintains on the Island of Kamaran and the the Egyptian Government at Tor.

King Ibn Saud has established order and security in the Hejaz and, as might be expected under his enlightened rule, every care is taken to ensure the comfort and health of the pilgrims. Apart from the hospitals and health centres in the towns all along the pilgrims' routes are to be found at very short intervals hospitals, dispensaries and rest-houses where treatment and medicines are given gratis and the pilgrims receive every care and attention.

Though Mecca is barely 50 miles from Jeddah, the journey by car took me nearly three hours, as the sandy track, whitened by the bones of dead camels, was crowded with pilgrims. After crossing the Tihama plain, which borders the Red Sea, we arrived at low foothills, passing at intervals wells and caravansarais where the pilgrims can refresh themselves. Few travel in the scorching midday; the majority rest in the open-fronted booths roofed in with palm fronds, awaiting the sunset before resuming their march.

The ruins of old Turkish forts are still to be seen in the hills, and soon two massive stone pillars show that we are entering the Sacred Territory. Every route giving access to the city is bounded by similar pillars, and through them none have ever passed without making profession of allegiance to Islam. Here the pilgrim cries the pilgrim prayer, the Labbaika. Sonorous and exultant rose the hymn from a thousand throats, to be echoed again by the arid hills. As we travelled on, there grew a tense feeling of expectancy. We were nearing the Holy City.

The green gates closed behind us. We entered Mecca, the city which for over 1,300 years has been the centre to which all Islam turns, and which, even before the days of Abraham, was considered sacred ground. For seven hundred years the

Koreish were the hereditary guardians of the Kaaba and its idols. From this princely tribe the Prophet sprang, but they became his bitterest enemies when he advocated the destruction of the idols and the worship of God alone.

Many of the long alleys and bazaars were roofed in with shady awnings of palm fibre hung at different levels. Everyone was making for the *Haram*, the great mosque which lies in the hollow centre of the city, surrounded by the streets and houses built on the encircling hills.

The Lesser Pilgrimage

That night, accompanied by my *matawif*, the guide whose duty it is to help the pilgrim do the *Tawaf* (circumambulating the Kaaba), I entered the mosque, discarding my shoes and veil, and for a few seconds I was lost to my surroundings in the wonder and glory of attainment. I stood in the *Haram*, whose long arcades stretched away into the dusky distance, while the Holy of Holies, the the mighty cube of the Kaaba, rose in simple majesty from the centre of the huge quadrangle. Broad paths led to it, and on each side of them lay exhausted pilgrims stretched asleep on the gravel. Others were hurrying round the base repeating the words of a prayer after their *matawif*. Seven times I circumambulated the sacred temple, my *matawif* intoning the prayer in a sonorous voice while I repeated it after him, occasionally crying "*Allahu Akbar*" (God is greatest of all). Divested of all earthly cares, that vast concourse of humanity drawn from the far corners of the world appeared completely lost to their surroundings in a fervour of religious exultation.

Set in silver in a corner of the Kaaba is a black stone which the pilgrims kiss. It is a symbol, even as a national flag is a symbol, and is revered in much the same spirit. It stands for the unparalleled antiquity of the Kaaba, which the Koran proclaims as the 'First House of Worship' for it is the one fragment left of the original building which was raised in the unknown past to the worship of the Invisible and Indivisible God and was the corner-stone of this sacred edifice when Abraham had to rebuild it under Divine command. That stone, the well of Zem-Zem which saved the lives of Hagar and her son, and the ceremonies of *Es-Saaye*, are all part of a great historical pageant commemorating the birth of the Arab nation.

Having kissed the stone and drunk of the waters of Zem-Zem, we proceeded to perform two *rekaats* (prostrations) at Makam Ibrahim, a small cupola supported on iron pillars opposite the silver door of the Kaaba, marking the spot where the patriarch Abraham stood when he rebuilt the Kaaba, at that time in ruins. We then returned to the Kaaba and, stretching our arms along the wall, made supplications to God.

Es-Saaye

Again we crossed the quadrangle, and regaining our shoes we passed through one of the forty-four gates of the mosque and proceeded to run along the street El Masa, starting from a rocky cul-de-sac El-Marwa to another one two hundred yards away El Safa. At each cul-de-sac we climbed some rocky steps, and with our faces turned to the unseen Kaaba, we waved our hands three times, crying "*Allahu Akbar*." It is the duty of every pilgrim to run this path seven times, as long ago the dis-

tracted Hagar ran along it when searching for water.

Men and women of every Islamic nation were hurrying and supplicating, men with long curling hair, fierce-eyed warriors from the Indian hills, fair-haired Turks, zealots from Morocco and Tripoli. People of every class and rank partook in this ceremony of *Es-Saaye* which is next in importance to the *Tawaf*.

It was long past midnight. I had completed my *Omrah*, or lesser pilgrimage, but there remained still three days to the official date of the Great Pilgrimage at Arafaat.

Shortly after sunrise, accompanied by my *matawif*, I entered the great mosque by the beautifully carved Gate of Abraham. We climbed some stone steps up and down a parapet which serves to prevent the water entering the mosque when the rare but heavy rains descend on Mecca. All the doors of the mosque were protected with these parapets, but there have been occasions when the water has overflowed, flooded the mosque and even drowned the worshippers.

As I left the pillared cloisters, the marble pathway through the quadrangle was already hot to my stockinged feet. A great crowd was gathered round the Kaaba, for Ibn Saud, the warrior King of Arabia, clad in his *ihram*, was inside washing the floor with water from Zem-Zem, afterwards sprinkling it with rose-water distilled by the scent merchants from roses grown at Taif, the mountain oasis some 70 miles south-east of Mecca. Afterwards I visited the famous well of Zem-Zem, where two Arabs continually haul water from the depths to fill the waiting jars, for every pilgrim drinks from Zem-Zem.

An Injunction of the Prophet

In the late afternoon, when the sun had lost some of its fierceness, I visited the graves of Khadijah and others of the Prophet's family at the cemetery of El-Maala. Khadijah was the first wife of Muhammad and his only one until her death after twenty-five years of marriage. She was his first disciple and helped and cheered him when all the world and his powerful relations were against him. The vast cemetery of El-Maala, where once stood mausolea and graceful domed cupolas erected in memory of the great dead, is now a stretch of empty desert, for the erections over Khadijah's tomb, in common with all the others, have been razed to the ground by the Wahabis. Ignorant pilgrims used to worship at the tombs, and these rigid Puritans were resolved to cleanse Islam of all the superstitious growth of centuries and restore it to the simple faith taught by the Koran. This act of pulling down was, however, not done in any spirit of desecration or disrespect, as the glorious dead who lie buried there are as much respected by the Wahabis as by those who put up these monuments in their honour. The Prophet on his death-bed exclaimed, "O God, let not my tomb be worshipped." And again, "May Allah curse the Jews and the Nazarenes for that they have taken the tombs of their prophets as places of worship. Beware ye of what they have done." It was Muhammad who laid down the rule so scrupulously observed by the Wahabis, that graves should be level with the ground.

The night before the Great Pilgrimage Mecca was a seething mass of *hadjis*, and camels were being loaded; never did their grunts and gurgles cease.
(See page 4)

BUSINESS NOTICE

All correspondence should be addressed to the Managing Editor, "THE TRUTH", 66, Railway Road, Lahore.

Contributions are invited, but rejected MSS. will not be returned unless they are accompanied by sufficient postage. Matter meant for publication must also be accompanied by the name and address of the writer as a guarantee of good faith. Would-be contributors are requested to write on one side of the paper only. It is understood that contributors do not necessarily voice the opinions of the Editor nor does the Editor hold himself responsible for the opinions of the contributors. The contributions should be in a clear and legible hand, preferably type-written.

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The Truth

MONDAY, JUNE 22, 1936

THE LATE Mr. PICKTHALL

Readers must have learnt from the daily newspapers of the recent death of the famous British Muslim Mr. Muhammad Marmaduke Pickthall. His was an outstanding personality among British Muslims both in respect of scholarship and literary gifts and sincerity of faith. He embraced Islam in Egypt sometime before the Great War, though the Woking Mission has always claimed him to be their convert. He had established his reputation in the world of letters long before he embraced Islam. In his *Said the Fisherman* which is looked upon as a classic and bears witness to a remarkable grasp and understanding of the Eastern mind, no trace is visible of his interest in Islam. But in his later works, especially in *In the Dark Hours* and *The Knights of Araby* he is out and out a Muslim. In fact in these books he seeks to convey the message of Islam to his Western readers and to acquaint them with the spirit of the peoples of Islam. No weapon is so powerful for propaganda as a novel, and had Mr. Pickthall continued at that work, he would have brought about a great awakening for Islam among the English-speaking peoples.

Fates, however, decided otherwise and he came away to India first as editor of the *Bombay Chronicle* and later as an educationist in Hyderabad. His translation of the Holy Quran was the noble finale of his life-work.

Mr. Pickthall's work was mostly religious, tinged with deep piety. But he had his lighter moments too, and few readers in India would remember that he was the author of the following parody of a well-known stanza of Longfellow's *Psalm of Life*:-

Lies of great men all remind us
We can make our lies sublime,
And departing leave behind us
Falshoods on the sands of time.

But his life-work falsified his jocose mood, and he has left us a lasting heritage in his English translation of the Holy Quran, and a noble example for us all to follow.

AUTHORS AND PUBLISHERS

Once or twice before we have had occasion to refer to the book trade, especially in the schools of the Punjab. The trade is very lucrative and until a

few years ago was entirely in the hands of two or three Hindu firms. During the last ten or twelve years a few Muslim booksellers have also come into the market and have been fighting valiantly for their place in the sun. On the whole, the success they have achieved is negligible in view of the great possibilities of the market. The capital at their disposal is but small; the department is corrupt "from top to bottom"; the Musalman headmaster who has the patronage in his hands is more often than not insensate to the interests of the community of which he is a member and to whose numerical strength and political struggles he owes his post, and there are other influences at work which undo the efforts of the Musalman publishers. Even when the Musalman headmaster is not so insensitive to the interests of Muslim publishers, he happens very often to be a coward and shakes in his shoes before his Hindu staff who fight tooth and nail in the interests of Hindu publishers and make it very hot for him if he tries to favour a Muslim publisher. If as an exceptional case a Muslim headmaster takes his courage in both his hands, makes use of his authority and introduces books published by a Muslim firm, violent propaganda is started against him in the Hindu press, and efforts are made to bring him into disgrace with the authorities. For instance, the Muslim Headmaster of Government High School, Jaranwala, for the first time in the history of the province, introduced books in his school, most or perhaps all of which are published by Muslim firms. A violent propaganda was made against him in the press; very serious complaints, we are told, were made against him, and he was hard put to it to defend himself. On the contrary, the Hindu Headmasters of the Government High Schools of Jhelum and Jullundhur permit no book published by a Muslim firm to enter their schools, but not a word is said about them.

Muslim publishers are new in the market and it takes at least two years to get a book approved by the Department. A few years ago two or three Muslim firms known to us published some new books. Rai Bahadur Manmohan, Inspector of Schools, forbade the use of those books in schools and apparently at his instance a strongly-worded circular was issued by the Department threatening the aided schools with the loss of their grants-in-aid if they used unauthorised books. The result was that Muslim firms in question suffered heavily. But unauthorised books are still being used, and the Department knows in which schools they are used, but it takes no action against them.

The Hindus have now started a new game and are spreading the lie that Musalman authors are worthless and do not know how to write books. The fact, however, is that until about fifteen years ago not a single Hindu author was in the market and that the huge fortunes which the big Hindu firms of educational publishers have piled up owe almost the whole of their wealth to the labours of Musalman authors. Hindu authors are a growth of yesterday. Not worth or literary talent but downright communalism of the Hindu it is that has brought them into the market. Given fair play, the Muslim author can beat his Hindu rival any day. We say this in a spirit of challenge and invite the Punjab Hindus to come forward and prove the contrary if they can.

This is a matter of very great importance to the Musalmans of the Punjab, and we shall deal with it at greater length at some other opportunity.

MY PILGRIMAGE TO MECCA

(Continued from page 2)

Apart from the universal din and excitement, there was a tense feeling of expectation which tended to make one restless.

Rising early, I threaded my way through the kneeling beasts to do a final *tawaf* before my pilgrimage. It was still dark when my *matawif* and I entered the *Haram* to join the throng circumambulating *Beit Allah* (the House of God). Many were in a state of frenzy and crying out loudly. The niche that held the sacred stone was guarded by two soldiers armed with a rope and sticks to prevent the maddened pilgrims rushing it, and they were forced to hit right and left in a vain endeavour to keep order. Fanaticism was let loose, religious fervour had become frenzy, when above the cries, the supplications, there sounded the *azaan*. From every minaret of the great mosque rose the call to prayer. The dawn was breaking and peace descended on the fevered pilgrims. The shouts died down, and as the muezzins' voices heraded the coming day, the multitudes prostrated themselves in prayer.

On the Way to Arafat

It was not until the afternoon that I entered my car for the last stage of the pilgrimage to wend our way through endless processions of *hadjis*, camels and donkeys, past the burial ground of El Maala, and the King's Palace. Turning east, we found ourselves in a valley of stony hills with huge boulders, heaved up, no doubt, in prehistoric days by volcanic forces. The stately procession of camels with their brilliantly painted trappings was a vision to enchant the eye as they moved ceaselessly on in the brilliant sunshine against the grim background of grey rock and yellow sand. It was a fairy tale of long ago like the *Arabian Nights* which delighted us in childhood.

We entered the deep ravine blasted by the late King Hussein to make easier the pilgrim road. On emerging into the open, the hills grew steeper. We were approaching Muna, that desert town, six miles from Mecca, which wakes up once a year to the mighty invasion of the Pilgrimage. A third of the journey was accomplished and the pilgrims rested for the night. My host had taken two small houses for the days of pilgrimage, one for himself and his sons, and one for ladies. I chose the roof of the latter on which to spread my mattress and was delighted with my airy abode under the stars.

The King has a palace at Muna which he occupies for the days of Pilgrimage, and there he entertains the more important of the pilgrims to dinner, thus hearing at first hand Moslem opinion the world over and exchanging ideas with the rulers of some of the far-flung Moslem countries.

I woke to hear the resonant voice of the *muezzin* floating across the still air from the minaret of the little old mosque of El Khaif, which stands in the sandy waste behind the one long street which is Muna. In those first few half-conscious moments between sleeping and waking it recalled me to the knowledge that I was in the very stronghold of Islam and that this was the great Day of Pilgrimage.

Having performed the two *Rekaats* of the Dawn Prayer, I crept down the rickety landing to join my hostess at breakfast, and shortly after sunrise we were all on our way to Arafat.

The Hajj

Our way lay through deep sand on a track that may once have been a river bed. A few miles brought us to Muzdalafa with its ruined mosque, then on through arid hills to the tall pillars marking the end of the Sacred Territory. Beyond lay the great plain of Arafat thronged with tents, camels and pilgrims. On our left was Mount Arafat, also called Jebel Rahma (the Hill of Mercy), a steep rock with numerous praying-places on its terraces and topped by a granite pillar. It was from here the Prophet delivered his final address while performing the pilgrimage that proved his last.

My host had a large tent facing the Mount, where we sat awaiting the King's arrival, while numerous friends wandered in and out exchanging greetings. At noon we all did the ceremonial washing for the midday prayer, and after the four *rekaats* prescribed we joined in the *Labbaika*, the refrain of which could be heard from the throats of the 100,000 pilgrims assembled on the plain. Then a chapter from the Koran was read and very beautifully intoned.

There was movement in the camp. the camel corps of Ibn Saud were clearing a path for the King, who followed swiftly in his car on his way to Jebel Rahma. We soon saw the King, and near to him the Imam silhouetted against the sky beside the granite pillar while he preached his 'Sermon on the Mount'. His voice could not carry to the multitude below, but all again called the *Labbaika*; then, as the sun set and the King departed, the tents were taken down and everything put on camels or in cars in an incredibly short time. The Great Pilgrimage was over, and all who had assembled on the plain of Arafat were now entitled to bear the name of Hadji to their dying day.

Stoning the Devil

On our return journey we stopped at Muzdalafa for a couple of hours' sleep, but midnight saw us once more on the road, every pilgrim armed with seven small stones picked up in the desert to throw at the Great Devil at Muna, a rock marking the place where the Devil tempted Abraham to disobey the Divine command to sacrifice his son. Abraham, Hagar and Ishmael in turn all stoned the Tempter, and every year the pilgrims stone the three rocks in commemoration of the acts of that sorely tried family.

Again I slept that night in my eyrie under the stars, for there yet remained the Feast of Sacrifice, when thousands of young camels, sheep and goats are slaughtered and the flesh divided among the poor. When the sun rose I could see from my eyrie that the pilgrims had discarded the *ihrams*, and sat happily feasting in gay groups, dressed in their bright new robes. The colour and movement in the sunlit valley made a charming scene.

When I returned to Mecca for a final *tawaf*, the Kaaba was resplendent in a new black covering wrought of silk and wool with golden lettering. In the days when Egypt sent this carpet, the departure of the Mahmal was one of the great annual festivals of Cairo. Now it is woven by skilled workmen in Mecca.

The Pilgrimage was over. The green gates of Mecca closed behind us. When we passed through the stone pillars marking the end of the forbidden territory I felt I had not only performed a sacred duty, but I had also seen and lived the greatest pageant of history.

STUDY ARABIC

(By Dr. U. M. Daudpota, M.A., Ph.D.)

The learning of Arabic is most important for Muslims wherever they be. It is their religious language and in it are written the Quran and the Traditions of the Prophet, which are the two fountainheads of their guidance. Without the understanding of these two, Muslims cannot be called true Muslims. The Prophet on his death-bed is reported to have said, "I have left among ye two things—the Book of God and the Sunna of His Apostle—Ye shall never go astray, so long as ye cling fast to them." But Muslims having neglected these two sources of guidance have fallen into ignorance and have become sadly divided into sects and schisms. The root cause of this unhappy state of affairs is their neglect of Arabic, through which alone a correct knowledge of the contents of the Quran and the Traditions is possible. The Great Caliph Omar has said, "It is your duty to understand religion, to pray well, and to study Arabic." He has also said, "Learn Arabic, for it steadies the intellect and increases manliness." The study of Arabic will enable Muslims to understand their religion in its true perspective and save them from the many pitfalls, which the schismatics have prepared for them in order to serve their own ends. By means of Arabic they will be able to live in the free atmosphere of reason and find the truth for themselves.

A Cultural Link

Besides this religious aspect, Arabic is of the utmost importance to Muslims from another point of view. It is a great cultural link between the various Muslim countries. It welds the scattered Muslims into a brotherhood; it is the only means of inter-Muslim unity and cohesion, and as such it ought to be the common language of Muslims all over the world. It has, moreover, a vast and varied literature which can compare with the greatest literatures of the world. It is a virile and living language and capable of giving expression to the most abstruse ideas of science and philosophy.

Yet, in spite of these palpable advantages, Muslims of India in general have neglected the study of Arabic, and are still fondly adhering to Persian, though it has ceased to have any bearing on their moral, cultural and political life. Indeed, there was a time when the study of Persian was of paramount importance to the Muslims of India, inasmuch as it was the court language under the Mughals and previous Muslim rulers, and its acquisition was a necessity for those who aspired to a place in government service. But now the circumstances have changed, and with English becoming the official language of India, Persian is absolutely of no use except to those who have commercial relations with Iran. Its classic literature, chiefly consisting of a few prose works and a considerable amount of mystical and bacchanalian poetry, which, to some extent, debases and undermines Muslim character, is nothing in comparison with Arabic literature. Those who are disposed to doubt this statement will do well to look into the University courses, prescribed year after year. They will see for themselves how many times each poetry and prose work has been repeated during the last decade. This dearth of good literature in Persian has lowered the standard of examinations and those who take up Persian

are generally found to be unfit for any other subject. Besides, the Persian taught to them is no Persian but a mongrel form of it, which even the Iranians hold in contempt. It is, therefore, useless to waste one's time and energy over a language, which is of no religious and political importance to the Muslims of India.

A Scientific Language

It is often alleged by Muslims, otherwise alive to the necessity of studying Arabic, that it is a most difficult language and, therefore, their children must be taught Persian. Let me assure them that Arabic is not such a difficult language as they suppose it to be. Rather its difficulty is a virtue which makes its learners diligent, sober and possessed of moral stamina. It is a discipline which teaches students to live simple and hardy lives and to face the stern realities of life with courage and confidence. Arabic is a scientific language, in which everything is based upon unerring rules, and once the fundamentals are grasped its study becomes easy. The fault of making it appear difficult lies with the old-fashioned pedagogues, who, by subjecting the beginners to the grind of grammar unintentionally create a disgust in their minds. Fortunately, these old Methuselahian methods are dying out, and Arabic, if studied diligently, can be acquired within a measurable period of time.

I would, therefore, appeal to the Muslim parents to encourage their children to take up Arabic both at school and college, and need hardly assure them that this departure from the past will be beneficial to their children, who armed with their knowledge of Arabic will not only acquire force of character, but also be better and more intelligent Muslims.

RUSSO-AFGHAN TRADE AGREEMENT

The Government of India learnt only recently of the trade agreement signed in Kabul on May 15 between the Afghan National Bank and the Soviet Trade Agency. These two are practically Government bodies, though the agreement is not stated to be between the two Governments. The duration of the agreement is three years and it is based on a system of barter. During this period, exchange of goods of a value of ten and a half million gold dollars will take place between the two countries, commencing June 1 last.

The surmise in well-informed quarters is that the agreement may affect adversely the growing trade of Japan with Afghanistan more than the trade with India, and that the agreement probably attempts to regularise trade which had already been growing between Afghanistan and Russia. Among the items of exchange arranged according to the system of barter are that Russia will buy from Afghanistan 14,400 tons of cotton; 264,000 tons of unwashed wools and 90 tons of opium, while Afghanistan will buy from Russia kerosene, petrol, rubber shoes, cotton seeds, linen goods, sugar, wire, cement and such other articles.

The question of the appointment of an Indian Trade Commissioner in Kabul is still under consideration of the Government of India.

TURKISH MINISTER AT KABUL

Mamduh Shaikat Bey, the Turkish Minister at Kabul, on return from leave, arrived at Kabul recently.

SHAHIDGANJ CASE

An appeal has been filed in the Lahore High Court against the judgment of Mr. Sale, District Judge of Lahore, in the famous Shahidganj case.

Letters to the Editor

BAHAWALPUR POSTAL SUB-DIVISION

(To the Editor of the "Truth," Lahore)

SIR,—May I crave the hospitality of your columns to bring to the notice of the public and the authorities some of the doings of the Hindu postal officials in the Bahawalpur Sub-Division?

A Muslim candidate was ousted by Mr. Shanoo Ram, Postmaster, Bahawalpur, to make room for an under-age Hindoo candidate named Gopi Chand, and gave chance to a junior Hindoo clerk to work as Head Clerk, disregarding the requests in writing of a senior Muslim clerk.

When Mr. Shanoo Ram proceeded on leave, the Divisional Superintendent ordered the seniormost clerk to officiate as Postmaster, but Mr. Shanoo Ram handed over charge of the office to a junior clerk Mr. Lekh Raj. No sooner had he taken charge of the Office than he struck off the name of a Muslim candidate from the list of candidates and degraded another Muslim official named Ghulam Mohammad by three steps on no ground whatsoever. Both of these officials submitted appeals to the Divisional Superintendent which have been accepted. These facts are enough to show him in his true colours.

Mr. Kishan Chand, who misappropriated a sum of Rs. 200 by wrongly totalling the value of some Money Orders presented by the Colony Office was prosecuted, but Mr. Lekh Raj granted him casual leave to be absent from the scene and thus delayed the enquiry for a considerable period.

Pure Hindu Raj prevails in this sub-division. Mr. Kishan Chand who while working as Sub-Postmaster, Bahawalpur City, is stated to have opened a registered letter, for which he was dismissed. But backstairs influence seems to have told and in spite of the strict instructions contained in the Director-General's Circular No. 30, dated 15th January 1934, he was reinstated. As pointed out above he followed up his reinstatement with an embezzlement of Rs. 200. Such black sheep are a standing shame to the Department.

Mr. Dharm Chand is another undesirable person in the Bahawalpur Head Office. If he were transferred, much good could be done to this Sub-Division.

Mr. Lakhshman Dass, Inspector, Posts, Bahawalpur Sub-Division, is a prominent figure in the Hindu cabinet at Bahawalpur. He is the life of the Post Office Mahasabha and is head and shoulders above his colleagues in communal proclivities. He was once deputed to enquire into the complaint made by Messrs. Rahim Bakhsh and Maula Bux at Fazilka against a Hindu postman Jugal Kishore, but he refused to entertain any witnesses and did not give proper attention to the case. This was done apparently to save Jugal Kishore. On the other hand, the Muslims are being oppressed for nothing. He granted 4 months' leave to a village postman named Ghulam Hussain, but after some time the latter was called upon to explain the cause of his absence without leave. Unnecessary persecution of this kind would exasperate any man.

"MERCURY."

GOVT. HIGH SCHOOL, KASUR

(To the Editor of the Truth, Lahore.)

SIR,—Kindly permit me to invite the attention of the Educational authorities and of the Headmaster, Government High School, Kasur, to the growing negligence of his duties by Mr. Bhalla, Second Master of the school. I am informed he has some grievance against the Education Department, but instead of making a direct representation to the authorities in order to have his grievances redressed he has taken to sulking and is neglecting his 8th class students of which he is in charge and is not doing his duty as he ought to. He teaches—at least he is supposed to teach—General Knowledge to the Matriculation classes, and only 55 per cent. boys were successful in this subject in the Matriculation examination this year. If he continues to sulk and neglect his duties as he is doing at present, the boys are sure to suffer heavily. May I request the Headmaster of the High School as well as the Inspector of Schools of the Division to kindly look into the matter and have it put right?

A Resident of Kasur.

AUTONOMOUS PUNJAB

In whatever other directions the Punjab Ministry under provincial autonomy may be able to make reductions in the cost of administration, there is not likely to be much saving in the bill for the salary of members of the Cabinet.

At present two members of the Executive Council and three Ministers are each drawing a salary of Rs. 5,000 per mensem. The future Ministers of the Punjab are likely to pay themselves smaller salaries than these—Rs. 3,000 a month is regarded as the minimum necessary to attract first-rate men from their professions into the Cabinet—but the number of Ministers is likely to increase.

It is reliably understood that the present plan is to have six Ministers, including a Chief Minister, in the Cabinet. This is in order to entrust three portfolios to Muslim Ministers, one to a representative of rural Hindu interests, one to a representative of urban Hindu interests and the sixth to a Sikh. Among the three Muslim Ministers one is likely to be a representative of urban Muslims.

In addition to these six there will probably have to be from six to 12 Deputy Ministers, or Parliamentary Secretaries who will be chosen from among the elected members. If these are given salaries at the expected rate of about one-half those of the Ministers, the total bill for the salaries of the Cabinet will easily be considerably in excess of the present bill for the salaries of the Cabinet.—C. & M. Gazette.

RETURN OF THE HAPSBURGS

Restoration of the monarchy in Austria in autumn is forecast by the Archduke Eugene, uncle of the Archduke Otto. Abandoning his accustomed reserve the Archduke Eugene told a great mass meeting of ex-soldiers at Liepz in East Tyrol that "the Austrian people this autumn will be given a chance to express their will for or against the monarchy. There is no doubt that an overwhelming majority will decide for Otto of Hapsburg. The young Emperor can return before, but he has refused to enter Austrian territory before he is recalled by a powerful demonstration of the Austrian people."

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The Week

PALESTINE DAY

Last Friday was observed as "Palestine Day" throughout India. Speeches were delivered after Friday prayers and at public meetings in the evening, at which resolutions were adopted calling upon the Government to communicate the sentiments of the Muslims of India with regard to the Palestine question to His Majesty's Government. The day passed peacefully. No *hartal* and no demonstrations were held anywhere.

In the meantime disorders in Palestine continue as before and the situation remains unchanged. Many Jews and some soldiers have been shot. A British police car was ambushed and fired at near Jaffa.

Bombs have damaged the railway line near Gaza and a bridge on the Jerusalem Jaffa line.

The Palestine Arab Mission led by Jemal Effendi Hussein, President of the Palestine Arab Party, has arrived in London to present the Arab case to the British people.

The Secretary of the Party stated that the mission would not negotiate officially with the British Government with regard to the termination of the present situation, as the sole authority for such negotiations rested with the Arab Supreme Committee in Jerusalem.

The House of Commons discussed the situation in Palestine on Friday and the Colonial Secretary made a statement in which he described the disorders and the measures taken to check them. Mr. Ormsby-Gore reiterated the Government's determination to await the restoration of civil peace before embarking on a new examination of the problems of the Mandate. He gave details of the reinforcements of the military garrison in the last few weeks, and of the additions to the normal powers of the Government which had been made. By a new regulation, he said, firing at any member of His Majesty's forces or the police and bomb-throwing with the intention of causing death or injury had been made punishable with death or life imprisonment. The Colonial Secretary also gave the House classified figures of casualties, which showed a total death-roll to-date of 74 persons.

SANCTIONS TO BE ABANDONED

The British Government has resolved that the sanctions against Italy should be abandoned. On Thursday the House of Commons discussed the situation, at which Mr. Anthony Eden, the Foreign Secretary presented what he termed the hard facts of the Abyssinian situation. Italy had won, he stated. Nothing but military action could reverse the position. Was any country prepared to take such action? Military action would inevitably lead to a war in the Mediterranean and no one could say that such a war would be confined to the Mediterranean.

The British Labour Party denounces the Government's action as a great betrayal. Although there is no official comment in France on Britain's dropping of the sanctions, French observers express the opinion that the Socialist Government feel disappointed morally, but secretly relieved, and that Mr. Eden has rescued it from a dilemma. Big business and finance generally express satisfaction.

SYRIA AND LEBANON

France's future relations with Syria and Lebanon were discussed at an important meeting at the Quai d'Orsay, which was attended by the High Commissioner for Syria and other prominent people.

"Pertinax," writing in the "Echo de Paris" says: "The meeting considered the constitution of Syria and Lebanon into independent republics, allied to France, and they will be called the States of Levant."

"Syria and Lebanon may be freed from the mandate, similarly to Iraq, and they may possibly enter the League of Nations."

"In September a conference dealing with the interests of the two countries, including tariffs, will be set up under the presidency of the French Ambassador, who will reside alternatively at Beirut and Damascus. French troops would remain to protect the frontiers."

Authoritative circles confirm that negotiations have begun at the Quai d'Orsay with a view to the conclusion of an alliance with Syria and Lebanon as independent republics, but emphasise that the negotiations must take considerable time as many complex aspects of the problem must be examined.

It is pointed out that after a treaty has been drawn up the Mandates Commission of the League must assent to it and the matter must then be laid before the Assembly. Hence it is unlikely that Syria and Lebanon can be admitted into the League before 1937.

INDIAN TARIFF BOARD

It is understood that the Government of India have decided to dissolve the Indian Tariff Board and orders communicating this decision have been sent to the President and members of the Board.

The Tariff Board was set up over 13 years ago to conduct an inquiry into the protection of the steel industry. Since then the personnel of the Board has changed considerably and the Board itself got its life extended almost every year. The Board has conducted numerous inquiries into several industries and in a great majority of cases its recommendations have been accepted and given effect to.

MOONJE-AMBEDKAR TALKS

An earnest effort is being made by Dr. Moonje, the Hindu leader, to dissuade Dr. B. R. Ambedkar and his followers from implementing their Yeola decision to leave the Hindu fold. Dr. Moonje is understood to have had a prolonged discussion with Dr. Ambedkar, in the course of which Dr. Moonje is understood to have urged Dr. Ambedkar not to leave Hinduism and thus weaken the Hindu cause, which is already weak. It is stated that Dr. Ambedkar gave a patient hearing to Dr. Moonje's arguments and thereafter stated his own case in clear and unambiguous terms.

BRITAIN AND THE BAHREIN ISLANDS

A protest has been made to the League by the Iraqi Government against British claim in the Bahrain Islands. The Iraqi note protests against the trade agreement between the British Government and Saudi Arabia concerning the transit of goods through the Bahrain Islands. It asserts that the British action conflicts with the rights of Iran.

NEW MINISTER FOR EDUCATION

A change in the personnel of the transferred half of the Punjab Government took place on Wednesday morning when Malik Sir Feroz Khan Noon gave over the charge of his office as Education Minister and Mian Sir Fazl-i-Husain assumed charge of this office.

EDUCATION OF MUSLIM GIRLS

On the recommendation of the State Director of Public Industries, Mr. C. V. Chandrasekharan, the Travancore Government are understood to have sanctioned a scheme for grants to Muslim associations for carrying on a campaign for an increase in the number of Muslim girls attending primary schools. The scheme will take effect immediately, and it is understood that the Director of Public Instruction has addressed prominent Muslim associations in the State on the subject.

NEXT ASSEMBLY SESSION

His Excellency the Viceroy has fixed August 31 as the date for the commencement of the autumn session of the Legislative Assembly.

MUHAMMAD THE PROPHET

AN ESSAY

by

F. K. KHAN DURRANI, B. A.

WITH A FOREWORD BY

ALLAMA ABDULLAH YUSUF ALI, C.B.E., M.A., LL.M., F.R.S.L., I.C.S. Retd.

Opinions

Dr. Sir Muhammad Iqbal.—"I see in it the fulfilment of the high expectations I cherish of you..... brings the reader into closer contact with the personality of the Holy Prophet."

The Hamayat-i-Islam.—"It is enough evidence of the excellence of the book that Dr. Sir Muhammad Iqbal congratulated the author on having written it and donated Rs. 50 out of his own purse towards its free distribution. A gift of Rs. 50 from a derwish like Allama Iqbal is worth more than fifty lakhs and we congratulate the learned author on this unique honour."

The Ehsan.—"Mr. Durrani stands in need of no introduction. He is a far sighted journalist who writes excellent English and has a deep insight in religious and social problems. *Muhammad the Prophet* is his recent book in which he has discussed some aspects of the holy life of the Last Prophet (on whom be peace and God's blessings) in a most excellent manner...."

"Mr. Durrani has studied the various aspects of the Holy Prophet's life from a new angle of vision. But he has not tried, as some of our Europe-infected friends do, to distort and fit in Islam with modern European thought by far-fetched and irrelevant deductions. On the contrary, he has sought to solve modern problems in the light of the Holy Prophet's life and example, which is certainly a very laudable effort and a very welcome departure. "In the course of this discussion there have flowed from his eloquent pen some very beautiful things, on reading which one is forced to acknowledge the author's profoundness of vision and religious acumen."

"Mr. Durrani repudiates the hackneyed notion of the Prophet's biographers who argue that Islam made its first advent in Arabia because Arabs were the worst people on earth. On the contrary, he points out by a scholarly and penetrating analysis of their national character that the Arabs, by virtue of their native capacity, were best fitted to be the first hearers of the Qur'anic revelation."

"In short, the book is packed with such deep truths, which bear testimony to the author's amazing profoundness of vision. The language is clean, fluent and lucid."

The Eastern Times.—"Mr. Durrani's book has the merit of being original—in some matters startlingly original. Mr. Durrani is an exponent of what is called the higher criticism and in many matters his point of view is not the one to which we have been accustomed..... We welcome Mr. Durrani's book as clever, original, and bearing traces of painstaking study. His novel point of view is certainly stimulating."

Contemporary India.—"The superhuman will and energy, determination and a conception of social and moral values with which he was endowed, have been fully brought home to the reader and he leaves the book with a richer knowledge of the ideals and the actions of the Great Prophet."

The Light.—"The language is, as usual, lucid and forceful, at times rising to a high pitch of eloquence. It also marks a refreshing departure from the conventional mode of approach to the Prophet and rather than dwell on solitary events and details, attempts to evaluate the Prophet's message in its totality as viewed against the background of world history."

The Leader.—"Simple and convincing...never losing the thread of unity and reason in the course of his treatment. He seems to have a thorough grasp of of his subject, and has cleverly dealt with it in a refreshingly original manner."

The New Orissa.—"Mr. Durrani no doubt wields a powerful and facile pen. In his exposition of the character of the Prophet as a Man and Patriot and in expounding the tenets of Islam, Mr. Durrani is indeed brilliant.....An illuminating essay, excellently written."

The Review of Religions.—"Pregnant with original and highly stimulating ideas and is written in a clear, vigorous and captivating style."

The Bombay Chronicle.—"A most readable book...the author is perfectly justified in saying that it breaks wholly new ground. It is written from the point of view of a man who is living in the 20th century."

The Muslim Review.—"This book is unique in every respect. Mr. Durrani has a vast knowledge of facts and possesses a clear vision, and he knows how to put his case before an apathetic audience. Mr. Durrani repudiates commonplace conceptions, and produces wonderful, most rational and happy conclusions, which enhance the position of our Prophet. The least we can say is that we have twice read the book and it gave immense pleasure at each reading."

Hafiz F. R. Ansari, B.A., (Alig.).—"Your deep insight into the spirit of Islam and your mastery over the English language have made your book a most thought-provoking and original contribution to the literature on the subject, and I heartily congratulate you on the achievement."

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Islam & Socialism

(By F. K. Khan Durrani)

The question is large and the space at my disposal this week is small. I shall, therefore, limit this article to just one plain and direct question.

Pandit Jawaharlal Nehru is the greatest preacher of socialism in this country. He is also an anti-religionist. He was born and brought up in the bosom of Hinduism, and his revolt as a socialist against religion so far as it has reference to Hinduism is easily understood. Hinduism in its basic conceptions, in its philosophic doctrines and in its social structure is anti-social. It is opposed to every democratic principle on which the healthy collective life of a nation can be based. Every socialist, if he is true to his faith, must therefore be a determined foe of Hinduism.

But Hinduism is not the only religion known to mankind, and to revolt against religion at all and teach men so simply because Hinduism is opposed to socialist doctrines is not wisdom, and in a popular leader it is far from sound statesmanship. Religion is a mighty force and will remain a determining factor in the lives of most men as far as we can see into the future. Instead of wasting one's energy in trying to overthrow religion, will it not be expedient and more statesmanlike to explore the possibilities of all religions and to make an alliance with and win the co-operation of that one among them, which seeks the same ideals as socialism? By opposition socialism suffers. By co-operation it wins and comes nearer to its goal. It should not be difficult to make a choice.

Socialist Ideals

A recent author G. D. H. Cole in his book *The Simple Case For Socialism* defines the socialist ideal thus: "By Socialism I mean a form of society in which men and women are not divided into opposing economic classes, but live together under conditions of approximate social and economic equality, using in common the means that lie to their hands of promoting social welfare. Socialism, as I understand it, means four closely connected things—a human fellowship which denies and expels distinctions of class, a social system in which no one is so much richer or poorer than his neighbours as to be unable to mix with them on equal terms, the common ownership and use of all the vital instruments of production, and an obligation upon all citizens to serve one another according to their capacities in promoting the common well-being. Nothing is Socialism that does not embrace all these four things; and, given the means of realising these four, nothing

further is needed to make a Socialist Society."

Again, "The coming of Socialism means for the whole people a change of mind and heart and not merely a change of machinery. It means a conscious will towards equality and good fellowship that will stir the imaginations of the young and make men and women ready and eager to work and sacrifice for their ideal. Without this impulsion behind it, Socialism cannot be brought into existence; and if, without this, we get "socialistic" changes in the machinery of society, we shall not therewith be getting socialism. For Socialism is in its essence not mainly a new gospel of mechanical efficiency, but a way of life."

On the scope of the socialist programme the author writes: "Or rather, only this is needed: that the socialist society shall be able to live on terms of peace and amity with its neighbours, sharing with them in the promotion of the welfare and happiness of the whole world. It follows from this that Socialism is a gospel not for one people but for all. But Socialism... is a gospel and a necessity for all countries if they are to escape from the confusions of the present time into a saner and happier world. ... Socialism established in one country and not in others is bound to be fragmentary and incomplete. It can, indeed, work miracles even within a single country, doing away with the extremes of poverty and riches, organizing production for the common service of all the citizens, and creating an oasis of comradeship and collective endeavour in a desert of riot and confusion. But a Socialist country set in a ring of capitalist and imperialist states cannot hope to harvest the full fruits of Socialism. It must remain under the menace of war, compelled to waste its substance on armaments, to build up senseless barriers in the way of the open exchange of goods and service between country and country, suspect by its capitalist neighbours as a breeding ground of revolution, and unable to join with them in building up a common culture based on a fundamental community of moral and social ideas. It is well worth while to endeavour to establish Socialism in a single country—for where shall a man seek first to achieve happiness if not at home?—but each national victory for Socialism can be regarded only as a step towards its establishment as a world-wide system of international fellowship."

An Echo of Islam

Wherein do these ideals differ from those of Islam? The words I have put in italics above are a

matter of policy or administration and not an ideal, and may, therefore, be left out of consideration. As for the ideals, the Muslim reader cannot fail to find in them an echo of his own faith—Islam. Islam is the first principle in world history—and still remains the most rational and perfect principle in its methods—to seek to establish a world-wide system of international fellowship inspired with the ideal of service and social and "approximate" economic equality. The peoples who entered this fellowship succeeded in a very large measure in establishing the kind of society which the modern socialist dreams of. The last quotation gives one of the reasons for the downfall of the Muslim peoples. They fell because they were an oasis of socialist brotherhood in a desert infested by the capitalistic highwaymen of the West. For it is certain that a society, based on socialist principles as Muslim society was, cannot make a successful stand against the ruthlessness of capitalism, like the one created by the Christian West, unless it consents to wasting its substance on armaments, which the Muslim peoples omitted to do.

But I doubt whether the Western socialists can ever achieve what they aim at. Socialism is a way of life and calls for willing enthusiasm and faith of the whole mass of ordinary men and women as distinguished from philosophers and doctrinaires to make it a success. Can this faith come from a mere theory of economics? I am positive that it cannot.

Ethicists speak of what is called the fallacy of Hedonism. The more you search for pleasure, the less you find it. The socialist theory is based on a similar fallacy. Instead of inspiring men with higher ideals which should automatically lead men to a state of economic equality, as it is done in Islam, the European theorists base their doctrine upon the equality of stomachs, and so long as material ends remain the sole ends of human endeavour, socialism must remain but a dream. Russia has made the experiment. The experiment is based upon violence, upon the authority and power of the state and not on the willing consent or on any inner demand of the people's more spiritual needs. With them it is all physiology and no psychology. Russia's own concessions to capitalistic principles show that the system cannot last; it can never be accepted by the whole world, and it remains a constant menace to the peace of the world, "suspect by its capitalist neighbours as a breeding ground of revolution." An ideal socialist state resting on the willing consent of a people can be established only on the principles of religion, namely those of Islam.

ITALIAN OCCUPATION OF ABYSSINIA

According to an authoritative survey received in Djibouti the Italian occupation of Abyssinia is confined to the principal towns. The greater part of the huge areas between towns is not only unconquered, but is in open defiance of Italian rule. The Italians have not even attempted to penetrate to the west and south. The organised Ethiopian Government in the districts under Dedjasmatchi Mariam is preparing to resist the Italians. The majority of the population of Addis Ababa have fled to join the chieftains still in the field.

ETHIOPIA AND THE LEAGUE

The Negus has sent a note, asking the League to supply the provisional Government in Western Abyssinia money and ammunition and reaffirming Abyssinia's right to liberty and independence.

RURAL INDEBTEDNESS

We have received the following press statement from Seth Haji Abdoola Haroon, M. L. A., Chairman, All-India Muslim Conference:—

One of the foremost questions awaiting expeditious solution at the hands of the Government and the country relates to the devastating scourge of agricultural indebtedness in our country. The total rural indebtedness of India, as very roughly estimated by the Provincial Banking Enquiry Committees in 1931 came to about Rs. 500 crores, and the figure may by the middle of 1936 be safely assumed to have exceeded 1000 crores. Such a tremendous burden of debt is eating into the vitals of our country's economic life and heavily telling upon the prosperity of the country and the successful development of trade, industry and commerce by reducing the purchasing power of the Indian population engaged in and dependent on agriculture. It is not possible to give an accurate idea of rural debt *per capita* and *per acre* of culturable agricultural land. But the various tests applied by the Banking Inquiry Committee of 1931 to find out the number of agriculturists who are free from debt have placed the figure as low as 9 per cent.

It is true that among the causes of agricultural indebtedness and agrarian troubles, poverty with unproductive soil, precarious climate, ignorance and improvidence, extravagance, increase of population without a corresponding increase of return and revenue system of fixed demand may find an important place. But the pre-eminent cause appears to be an unlimited accumulation of ancestral debt which occasions fresh borrowing at high rates of interest due mainly to expansion of credit, facilities for borrowing owing to the influence of money lenders and the limitation laws leading to renewals on usurious terms including compound interest.

It is not possible to easily conceive the extent of harm of this state of indebtedness done to the peasant. The constant transfer of land from the agricultural class to the non-agricultural mahajan or the money-lender is gradually leading to the creation of a landless proletariat with a reduced economic status, which has consequently a reduced incentive to raise a crop. Moreover, the ryot by reason of his indebtedness is compelled to sell his produce under unfavourable marketing conditions.

It is high time, therefore, for all true lovers of rural welfare to immediately look to the question of rural finance by adoption of measures directed to help in satisfactory redemption of indebtedness. The co-operative credit organizations and land mortgage banks have done something to alleviate the suffering of the villager. But he has not been able to improve his chronic state of indebtedness. At present in most of the provinces of India debt legislation exists for the conciliation and liquidation of the agricultural indebtedness. But either the ignorant villager has not made full use of it due chiefly to his ignorance or his social tradition, and the custom of succeeding generations for acknowledging and paying the debts of forefathers as a pious obligation has come in his way.

On the happy occasion when both the Government and the country have focussed their attention on the problems of the Indian peasant, I felt it my duty to recommend to the attention of prominent men and leading organizations of the country as well as to the Government to adopt ways and means not only to popularize the rights and privileges under the existing laws of the country that are enjoyed by an agricultural debtor but also to bring the various legislation of the provinces on a uniform line and make it an Act of the Central Government. The Act should particularly provide for the maintenance of accounts in standardized forms, a schedule regulating rates of interest and declare illegal to recover amounts of interest exceeding the capital.

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The Truth

MONDAY, JUNE 29, 1936

"THE MESSAGE OF ISLAM"

The first copies of our new booklet "The Message of Islam and the Way to Freedom" were despatched on 8th June. Some have been distributed by us among those for whom they were meant, and some have been sold mostly for free distribution further. And the distribution has taken place at such a fast rate that out of an edition of 2,000 we have only 500 copies left with us. We expect that in a fortnight or so these also will be sold out. The present edition is printed on first class paper and we do not intend to bring out another edition of the same quality. The book, especially in its present form, is worth preserving. We would, therefore, suggest to those of our readers who wish to possess copies of this book that they should order their copies without delay, as before long it will be too late to get them. Four copies cost only one rupee plus the postal expenses of eight annas by V. P. P.

The reception accorded to this book is very gratifying and very high compliments have been paid to the author. Offers have also been made to him for the sale of its copyright for an Urdu translation. We are afraid such a step would turn it into a capitalistic venture, whereas the booklet is meant entirely for *tabligh*. Offers of purchase have therefore been declined. The country is large, the necessity for *tabligh* is most urgent and the book is best suited for the purpose. The duty of the Muslim public is therefore evident.

SPREAD OF ISLAM

Things have at last begun to move, and the lead given by Dr. Ambedkar is beginning to bear fruit. During the last fortnight there have been a little above 300 conversions in the Punjab. A report of the conversion of 1,200 persons in the C. P. is also going the round of the Muslim press. The report is unconfirmed, but we should not be surprised if it were true, as the Anjuman Tabligh-ul-Islam of Bombay which is affiliated to the Central Jamiat Tabligh ul-Islam, Ambala City, has already done a vast deal of spade work in the province and prepared the ground for the propagation of Islam.

But the pace of work is too slow. The Depressed Classes of India number about seventy millions, and to bring them all into the fold of Islam would at this rate take centuries, whereas the work requires to be accomplished within a measurable distance of time. In fact, it should be accomplished in one decade, which it is not impossible to do if the Musalman community awakens to its duty.

The present is the greatest opportunity that was ever offered to the Muslims of India. It is an opportunity which, if the Musalmans utilize it, will not only safeguard their political existence for all time, but will also give them a position of predominance in the country. Of course, it also means that those who are now called the "Depressed Classes" will by entering Islam become politically the predominant class in India. Look at it from whichever aspect you like, the benefits that will accrue to all concerned by the conversion of the Adi-Hindus to Islam are beyond calculation. The existence of "untouchables" is a standing reproach to India in general and to the Muslims in particular because it is their duty in the first instance to remove this curse. It is their duty because Islam alone can remove this inhumanity. By their conversion to Islam, this curse will be removed; the social and political status of the Depressed Classes will be uplifted immeasurably and a great act of humanity will be accomplished, and there will occur in the political condition of the country a revolution whose magnitude it is difficult to estimate. Religion, patriotism, selfish interest, in fact every possible consideration demands, therefore, that the Musalmans of India should put forth the last ounce of their energy on the achievement of this object. A greater opportunity never came their way, and if they fail to make use of it today, their political future in India at least is doomed for all time, because such an opportunity will not occur again. May God Almighty open the eyes of the Musalmans to the tremendous gains and the tremendous losses that hang by this movement.

THE UNHAPPY PUNJAB

It is with reluctance that we return to the subject of Punjab politics. But the truth must be spoken even if it is bitter, and we feel that in the present strife of parties only that man will preserve his faith and self-respect who keeps himself away from all parties and gives a wide berth to politics, because Punjab politics has become extremely filthy.

There are supposed to be three parties in the field. There is the party of big landlords which calls itself the Unionist Party and is under the leadership of that consummate master of political strategy Sir Fazl-i-Husain. There is the Ahrar Party which is or ought to have been the Popular Party, representing as it does the aspirations of the poor and the down trodden, the man in the street and the labourer and small shopkeeper. This party now stands in close alliance with the Muslim League Parliamentary Board under the leadership of Mr. Jinnah whose name stands as a symbol for independent thought. Lastly there is the party which styles itself *Ittihad-ul-Millat*, but which by its actions is quite the reverse of it. This party has no political creed whatever. Its leader Maulana Zafar Ali Khan after rolling according to his wont from side to side has at last landed in the lap of Sir Fazl-i-Husain. The Unionist Party is the party of the high-placed, the proud ones, the elite of the province. They could not very well descend from their high places and enter into an open conflict with the Ahrar riff-raff. A party was needed to keep the Ahrar engaged in street fights and disreputable scuffles, so that the Unionist Party should have a smooth passage into the Punjab Assembly that is to be. What was a shrewd guess has been established as a fact by events in the last few months, namely,

that the *Ittihad-i-Millat* Party has no creed, no political aim and no programme before it other than that of opposing the Ahrar right or wrong. The *Ittihad-i-Millat* may thus be called the left wing of the capitalist party, its *modus operandi* being to break up the meetings of the Ahrar with violence. The Party's war-cry is "Shahidganj Mosque," their colour is blue and their aim is to poison the political life of the Punjab Muslims and shatter their forces beyond the possibility of repair. And they are doing all this by appealing to the religious sentiments of the people. Brave men shed their blood for the mosque in July last year, while base mean are sending the Musalmans to perdition in the name of the same mosque!

"AUTHORS AND PUBLISHERS"

The Headmaster of an M B School has sent us a strongly worded protest against our note in the last issue of the *Truth* in so far as it related to the person of R. B. Manmohan. We are not at all "wonderstruck" to know that recognition is accorded to denominational schools and grants-in-aid are given them on the clear understanding that they will not use books in their class-rooms which are not authorised by the Education Department for such use. We see no reason not to admit that the circular issued in 1933 apparently at the instance of R. B. Manmohan was only a reminder to the schools of a standing rule which they had been ignoring. The circular contained a warning to the effect that schools found guilty of a breach of this order would run the risk of losing their grants-in-aid. It may also have been but "an unfortunate coincidence" that the circular was issued just at a time when two Muslim publishers were for the first time entering the school market with books which were meant to be used as text books in classes, and no protest was made by them—one of them is a most honoured Muslim body in the Punjab, whose protests would certainly be heard if it chose to make them—because the circular was based on a sound principle. They suffered in silence and made no protest. But having suffered in silence and submitted quietly to the circular, they are entitled to expect that the rule should be applied equally to all, and that the Department should see to it that no unauthorised books are used in any school. This is not done, and there are schools which go on using what books they like, no matter whether they are recognised or not. This is the real complaint to which we gave vent in our last. Our complaint was not so much that Mr. Manmohan issued a certain circular. The complaint rather was that the Department was not dealing even-handed justice in the enforcement of its rules.

Our correspondent says that he has worked under Mr. Manmohan as the Headmaster of four Board schools in succession and has been using books written by Muslim authors and published by Muslim firms, and that Mr. Manmohan never raised any objection. To this we would say that no officer who draws his salary from the public treasury can with decency raise any objection, so long as the books are approved by the Department. But the correspondent adds, "It depends upon the daring of the Headmaster." We ask, why it should require any special "daring" on the part of an Headmaster to extend his patronage to a Muslim author or publisher. Does it not mean that in the absence of this special daring the Headmaster must use books published by

Hindu firms alone and keep out of his school those published by Muslim firms? And our point is that that is exactly what is happening in the Punjab. The Education Department seems to exist for the sake of Hindu firms. We expect to bring more facts to light in this connection in the near future.

مکرم بند

The present writer has a weak spot in his heart for the distant Island of Trinidad and craves the readers' indulgence for reverting to it once again. Sometime ago we published two letters from that Island, one of which we suspected to be a forgery. It has turned out to be a forgery, as will be seen from a letter published elsewhere in this issue. The letter bears out our contention once again that Mirzais are not ashamed of having recourse to low deception and fraud in order to further their base ends. The Muslim missionary in Trinidad reports another mean trick practised on him by the Mirzai agent in those parts. (The man in question represents the Lahore school of Mirzaism.) Maulvi Nazir Ahmad wrote to Mr. Ameer Ali, the Mirzai agent, in Urdu, and addressed him *مکرم بند*. We are told Mr. Ameer Ali translated *مکرم بند* into "Dear Servant" and sought to enrage the people against the Maulvi by complaining that the latter had called him 'servant'. Persian is unknown in Trinidad, and the trick seems to have done much mischief there. The Maulvi, therefore, asks us to reproduce his letter to us, in which the present writer is addressed as *مکرم بند*, so that public feeling against him be allayed. We cannot reproduce the letter for considerations of space, but we assure the Musalmans of Trinidad that the words imply no slight. They mean literally "To the one who is held in esteem by the writer," the word *بند* (servant) referring to the writer and not to the addressee, according to the Persian form of the Possessive Case.

For the Maulvi's personal consolation—and for the edification of Mr. Ameer Ali's followers—we would say that the translation "Dear Servant" may have been due to ignorance rather than to ill-will. Even in this country we have known people who write *السلام عليكم* instead of *السلام عليكم* (the *zamma* of *mim* turned into a *wao*), and Mr. Ameer Ali, who has been to Egypt and claims to having had speech with the late Allama Rashid Raza, once wrote to the present writer about *سبع و دحال* (meaning one person, the false Messiah) instead of *سبع الدحال*. The Musalmans of Trinidad should remember that Mr. Ameer Ali's education was limited to the Ahmadiya Buildings of Lahore, and among the Mirzais a man's faith and scholarship are perfect if he believes Jesus Christ to be dead and Mirza Ghulam Ahmad to be his incarnation. One does not need more.

CONGRATULATIONS

The *Truth* begs to offer heartiest congratulations to one of its oldest constituents K. B. Makhdoom Murid Husain Quraishi of Multan on his receiving the title of Nawab as a personal distinction and on his recent election unopposed to the Assembly.

MILITARY TRAINING FOR BENGALIS

After a full dress debate the Senate of the Calcutta University has adopted, three members dissenting, the report of the Military Training Committee, recommending the inclusion of military studies as an optional subject in the university curriculum.

RURAL DEVELOPMENT

Seth Haji Abdoola Haroon, M. L. A., Chairman, All-India Muslim Conference, has issued the following statement to the press :—

It is some time now since the Government of India under the sympathetic guidance of Lord Linlithgow launched a meagre but successful programme for rural uplift. It is designed to benefit the ninety per cent. agricultural population of India which is badly housed, badly clothed and badly fed. It is apparent that it is not possible to anticipate any substantial gain from the small amount alloted in the present year's budget for the immense task lying before the Government and the country alike. It is, therefore, not illogical to hope that the unfinished work of the present year will compel the Government and the Indian legislators to apportion a much larger amount for the benefit of the Indian peasant next year.

I need hardly emphasize that the Government's move for the betterment of the largest section of the Indian population cannot make much headway without an effective and active co-operation of the people. The uplift of the villager is a non-communal issue. It is a question which deeply concerns the largest number of members of each community alike. Therefore we shall have once for all to keep this most useful service to the Indian peasant above political strife. The Working Committee of the Conference have in my opinion done very well by keeping themselves carefully out of the electioneering campaign and by deciding to devote their undivided attention to questions of outstanding need of the Indian masses. I, therefore, take this opportunity of sincerely appealing to the Indian people to co-operate with the Government in the Herculean task of rural welfare, and I shall at the same time request the Government to accept and encourage the co-operation. In case it is not possible for any public body, for reasons best known to them, to co-operate with the Government, the next best course is to follow an independent programme for the Indian peasants' welfare rather than to fall foul of the Government's views and activities in this behalf.

A LIE NAILED

To the Editor of the "Truth"

DEAR MAULVI SAHIB, — Kindly accept my salam and please tender my kindest regards to your family. I sincerely hope that the fever with which you have been laid in bed has completely left you now and that you are again strong enough to continue with your indispensable work for Islam.

The publication in the *Truth* of Monday 6th April, 1936, of the letter bearing my name and your observations on it must have taken the wind out of the sails of the writer. The writer of the spurious letter must have thought that a letter from me to you would have been sufficient for you to criticise and condemn Maulvi Nazir Ahmad and his supporters without even taking the trouble of making inquiries. Were it not for your sense of justice and fair-play in dealing with the matter, I would have been exposed to the indignity of being called a traitor by my friends and brethren. I beg to thank you very much for exposing the wicked act perpetrated by one who, as you rightly remarked, must be an opponent of Maulvi Nazir Ahmad.

Regarding the *Fatwa* as the writer called it, I am pleased to be able to state that it was made on several occasions in my presence, and whenever it was made it was done so with reference to Qadianism and Ahmadism and not Islam. The Maulvi has always been very explicit on this point. I cannot understand how people can so wilfully misconstrue simple statements. I have always known the Maulvi Sahib to say

that the birth and death of Christ are not fundamentals of Islam and that no one can be turned out of it for believing that Jesus was born with a father or that he is dead. To show that the allegation is absolutely false, I quote the question asked and the reply given by the Maulvi Sahib in the presence of a big gathering some weeks ago. The question asked was whether the Maulvi Sahib considered Allama Yusuf Ali to be a Kafir because he believed that Jesus was dead. The Maulvi's reply was that he was not. So far as I am aware, wherever and whenever this *fatwa* was delivered it was the result of questions asked by Qadianis and their supporters re the birth and death of Christ and the Maulvi was never reluctant in terming them Kafirs. He is determined to suppress the spread of Mohammed Ali's movement out here and we are determined to assist him in so doing. Following the example set by our brethren in distant India we are also doing a certain amount of boycotting.

I am sure you will be pleased to learn that were it not for the zeal, tact and enthusiasm of my father-in-law, Mr. Abdul Gany, and his untiring activities as President of our Anjuman, to-day most of the Muslims would have been steeped in Qadianism. I think we are gaining ground upon our opponents who are sparing no pains to get Ahmadism well established in Trinidad, but they are having a tough time. They are now doing their best to encourage women into the fray, and I am sure before long, unless something is done to prevent it, our women would be worse than their Christian sisters.

J. MOHAMMED

RELIEVE THE SUFFERERS

In the name of humanity and justice, and on behalf of the orphans and widows of Palestine, I appeal to India, the land of Generosity and Charity, to extend a helping hand to the starving Arabs of Palestine. The Arabs are struggling against Zionist aggression and in defence of their homes and Holy shrines. They look to India for help, and India must not fail to give them response. Money must immediately go to the Arabs, to give them some relief. All those who wish to help the cause of Justice may forward their contributions to one of the following places —

1. Dr. Abdul Hamid Saeed,
President General,
All Shubban Al-Muslimeen Associations,
CAIRO (EGYPT).
2. H. E. Syed Muhammad Amin Al-Husaini,
Grand Mufti of Palestine,
JERUSALEM, (PALESTINE).

In the end, I would request all those who give response to my appeal to intimate to me the amount sent and to what address. If any inconvenience is felt in sending the amount directly, Jamiat Shubban Al-Muslimeen of Bombay would gladly send the money if sent to its address, which is as follows :—

The Hon. General Treasurer,
Jamiat Shubban Al-Muslimeen,
138, Nagdevi Street, Bombay 3

When any amount is forwarded, it must be stated that it is for the relief of the Arab sufferers of Palestine.

Yusuf Abdulla Fozan,
President,
Jamiat Shubban Al-Muslimeen (Bombay Branch).

CHANGE OF SEX

Three or four years ago a student of Khalsa College, Amritsar, threw the two cities of Amritsar and Lahore into amazement by becoming a girl. The *Daily Herald* of London now reports the case of an English woman athlete who has changed her sex and become a man. 'Her' former name was Mary Weston. Now 'she' is Mr. Mark Weston. Two operations were performed—one in April, and one in May. As a result, Mr. Weston has received the following certificate:—

"This is to certify that Mr Mark Weston, who has always been brought up as a female, is a male, and should continue life as such—(Signed) L. R. Broster, Surgeon, Charing Cross Hospital"

Interviewed by a newspaper reporter 'she' declared: "It was in 1928, when competing in the world games at Prague, that I began to have doubts about my sex. I did not have the nerve to see a doctor, but realised that something was happening to me, and that I could go on no longer as a woman. Eventually I made up my mind to consult a London specialist, and then I was told that it would be to my advantage to undergo an operation. I consented, and two operations took place. I came home from hospital the other day, but am still under medical supervision."

At Charing Cross Hospital the second operation on Mr. Weston was described as "a very unusual one." Mr. Lennox Ross Broster, who signed the certificate, holds appointments at several hospitals, and in recent years has performed a number of operations on women who found themselves changing into men. He has shown that in many cases the change can be reversed by removing one of the adrenal glands on the kidney. Four years ago he described in a medical journal an operation which he had performed on a 22-year-old girl who found herself becoming a man. One of the adrenal glands was removed, and the girl was restored to normality. A beard which she had been growing disappeared, and signs of womanhood returned.

Many remarkable sex operations have been carried out at Charing Cross Hospital, including, it was recently stated, no fewer than 25 on women who were changing into men. The operations on these patients restored them to normal womanhood.

It will be recalled that a few months ago a well-known Czecho-Slovakian "woman" athlete underwent a series of operations to change her sex. Eventually "she" assumed the name of Mr. Kdenek Konbek. As a woman, this athlete competed in the women's World Games at the White City in 1934, when she set up a world's record for the 800 metre race.

A growing number of cases of so-called "sex reversal" have been reported in Britain in recent years. A Fifehire "girl" of 15 became a boy in 1934, and in 1932 an 18-year-old Manchester "girl" underwent a similar change. A Shoreham, Sussex, baby, which had been registered as a girl, was made a "boy" on medical advice a few years ago. Last year it was reported that a 10-year-old Devon "boy" was slowly becoming a girl. A Danish artist's change of sex from male to female was officially recognised at Copenhagen in 1931.

Hungarian Parallel

A 27-year-old girl has become a 37-year-old

man as a result of a change of sex operation at the Debreacan clinic, Hungary. She is—or rather was—Miss Jolan Kun, who now wears men's clothes and carries a walking-stick. "She" is very proud of "her" newly-grown moustache, and "her" greatest ambition is to grow a beard. "Before the operation I was 27," the new Mr. Kun said in an interview, "but now I am 37. A man need not conceal his true age."

Adi-Hindu Leader Embraces Islam

Mr. Ahmed H. Omer, Secretary, Anjuman Tabligh-ul-Islam, Poona, writes:—

Mr. B T Kamble, a local Harijan leader who is a well-educated gentleman and the son-in-law of Subedar Gha'ke the well-known leader of the Depressed Classes of Poona, has embraced Islam through the efforts of our Anjuman. His conversion took place on 19th instant at the hands of the Anjuman's Muballigh Maulvi Misbah-ul-Islam.

Mr. Kamble's statement giving his reasons why he accepted Islam is as follows:—

Could not resist Islam

I have been asked by my friends to express my reasons as to why I embraced Islam. I can only say this much that as a result of the initiative given by the recognised leader of the Depressed Classes Dr. Ambedkar about change of religion, I occupied myself with the comparative study of religions and came to the conclusion that Islam was the best religion which served the purposes of humanity in all its practical aspects and served the ethical and material needs of mankind. The questions of fraternity and equality which are mere words in other religions, are a living reality in Islam. Dr. Ambedkar, who is responsible for this awakening amongst us, may have his own reasons for taking time in coming to a decision, but I for one could not resist the attraction of Islam, which so far as I understand it offers the best solution of life and of well-being in the hereafter, and since my conversion to Islam I feel not at all sorry for having chosen this religion. May Allah and His Prophet (may peace be on him) guide me and keep me steadfast in my new faith.

B T Kamble, now ABDUR RAHMAN.

[The Truth: We congratulate our brother Sheikh Abdur Rahman on his acceptance of the true faith and entering the mighty brotherhood of Islam, and we congratulate the Anjuman on their achievement. As a humble brotherly gift we have sent Sheikh Abdur Rahman one copy of *The Great Prophet*, one copy of *The Message of Islam* and one copy of *Muhammad the Prophet*—Ed.]

THE PALESTINE DISTURBANCES

A sergeant and a private of the Cheshire Regiment, forming part of an escort attached to a train travelling from Jerusalem to the coast, were slightly wounded and at least five Arab attackers were killed during a double ambush last week.

On the second occasion heavy boulders caused the train to slow down. In the meantime, a party of insurgents hastily blocked the retreat in a similar fashion and then attempted to rush the trapped train using rifles, shot-guns and bombs, but they were scattered with rifle-fire by the Cheshire regiment.

Following the recent attacks on convoys, in which two British soldiers were killed and two wounded, the authorities have taken an unprecedented step in imposing the curfew order on the Jerusalem Jaffa road for a distance of 16 miles from the city.

The Week

THE DARDANELLES CONFERENCE

Representatives of nine Powers met the delegates of the Turkish Government at Montreux to examine the Turkish request for a revision of the Straits Convention signed at Lausanne 13 years ago. After the conference was formally opened by the Swiss Foreign Minister, M. Motta, the Turkish Foreign Minister, Rushdi Aras, put forward reasons for the Turkish claim, which, broadly stated, are based on the changed conditions since the Straits Convention, which demilitarised the shores of the Dardanelles and was signed in 1923. The Powers represented at Montreux are the British Empire, France, Italy, Japan, Bulgaria, Greece, Yugoslavia and Russia. Lord Stanhope is the chief British delegate.

RUSSIAN DEMANDS

The limitation of foreign fleets passing through the Dardanelles to one cruiser and two destroyers, totalling 14,000 tons, or half the total nominal tonnage of the Turkish fleet, was suggested by Turkey at the Dardanelles Conference, which opened at Montreux on Monday afternoon.

One of the most vital features of the Conference is the demand of Russia for the right of a passage for her warships from the Black Sea to the Mediterranean in time of war. Such a right, in the light of the Franco-Soviet Pact, will make it possible for Russia to aid France if the latter is attacked. If the Turkish fleet is absent from its base, then Turkey desires that only one foreign ship should be allowed to pass the Straits at a time. Turkey also seeks to prohibit military aircraft flying over the Straits.

RUSSIA SEEKS FREEDOM OF STRAITS

Reports from Montreux, where, with the exception of Italy, all the signatories of the Lausanne Treaty are in conference on the Turkish request for a revision of the Straits Convention, suggest a slight rift between Turkey and Russia.

M. Litvinoff is apparently not entirely satisfied with the provisions of the Turkish Draft Convention, whereby the Soviet and other Riparian Powers would be enabled to move a 25,000 ton battleship in and out of the Straits.

The Soviet is also reported to desire that the Black Sea should become a closed preserve and that no foreign warships should be admitted beyond the Bosphorus.

In view of the Franco-Soviet pact of mutual assistance, the question of the freedom of the Straits to the Soviet fleet will assume a place of prime importance and the soviet viewpoint will have France's blessing.

The general impression is that the conference will eventually assume a far wider task than the hammering out of the Straits Convention and will become a general conference on Mediterranean security.

All the delegations at the Dardanelles Conference have expressed readiness to accept the Turkish Draft Convention as the basis of discussion, but most of them have indicated the points or details on which they have made reservations.

M. Litvinoff, a further message says, claimed that it would be necessary to provide free egress for Russian warships from the Black Sea in the event of this being necessary in the execution of the Soviet's obligations under the Covenant. M. Paul Boncour supported the suggestion. He also proposed the provision that use of the Straits should be made by countries fulfilling engagements under regional pacts concluded within the framework of the League. It was pointed out that this would enable France, under the mutual assistance pact, to send warships to aid Russia.

In the afternoon session Mr. Bruce read a letter from the Government of India, explaining why India had not sent a representative to the Conference and adding that they did not raise any objection to the eventual modification of the Straits statute.

Lord Stanhope, head of the British delegation, drew attention to the absence of mention of remilitarisation of the Straits in the Turkish Draft Convention, to which, he said, Britain was agreeable. Another notable omission, he stated, related to the Straits Commission. As this was an international waterway, the principle of an international commission, without interfering with Turkey's sovereign rights, should not be abandoned.

ALIGNMENT OF POWERS

After three days' deliberations of the Dardanelles Conference a survey of the alignment of the Powers shows that the Soviet's claims for free ingress and egress will receive the support of Turkey, Rumania and France.

The only Power hitherto openly opposing them is Japan. Bulgaria is expected also to oppose them, while Yugoslavia is expected to demand equal rights for all States.

The Duce's son-in-law, Count Ciano, will represent Italy on the Conference after the raising of sanctions and put up strong opposition to M. Litvinoff's claims.

ANGLO-SOVIET DIFFERENCES

The discussions at the Dardanelles Conference, which has adjourned until after the League Assembly, have hitherto revealed potentialities of discord, especially between the British and Soviet points of view.

M. Litvinoff, voicing the Soviet claims that the Black Sea should remain practically a closed water as far as foreign fleets are concerned, equally demands the right of Russia for free egress for her fleet. The British delegation, on the other hand, have not yet officially formulated their point of view, pending receipt of instructions from Downing Street, but, in general, it is reported that Britain opined that restriction on warships passing out of the Black Sea should be the same as on vessels entering.

The Dardanelles Conference at Montreux met in the plenary session when the regulations concerning the passage of warships through the Straits were under consideration. Press messages, suggesting that the exchanges revealed serious divergencies between the British and Russian points of view are discounted in London, where emphasis is put upon the fact that no opportunity has so far occurred to give other than a cursory examination to the proposals and the questions arising from them.

Most of the principal delegates to the Conference will go to Geneva to attend the meeting of the League, but it is expected that the Technical Committee will remain in Montreux to enable the experts to continue the examination of the texts.

KING OF AFGHANISTAN'S GIFT

King Mohammed Zahir Shah of Afghanistan has made a gift of 400,000 Afghanis (about Rs. 112,000) to the Government for the use of existing educational and medical institutions and for opening new ones. A gift of Af. 120,000 has been made by the Queen Mother for the same purpose. This announcement was made following a similar gift of Af. 170,000 by the Afghan National Bank.

It is understood that H. H. Sardar Mohammed Naim Khan, Deputy Minister for Foreign Affairs, will act as President of the Afghan Bank during the absence of M. Abdul Majid Khan, who is proceeding to Europe by way of Iran and the Near East. He hopes to make a study of the commercial organisation and industrial development of neighbouring countries during his tour.

MUHAMMAD THE PROPHET

AN ESSAY

by

F. K. KHAN DURRANI, B. A.

[WITH A FOREWORD BY

ALLAMA ABDULLAH YUSUF ALI, C.B.E., M.A., LL.M., F.R.S.L., I.I.C.S. Retd.

Opinions

Dr. Sir Muhammad Iqbal.—"I see in it the fulfilment of the high expectations I cherish of you..... brings the reader into closer contact with the personality of the Holy Prophet."

The Hamayat-i-Islam.—"It is enough evidence of the excellence of the book that Dr. Sir Muhammad Iqbal congratulated the author on having written it and donated Rs. 50 out of his own purse towards its free distribution. A gift of Rs. 50 from a derwish like Allama Iqbal is worth more than fifty lakhs and we congratulate the learned author on this unique honour."

The Ehsan.—"Mr. Durrani stands in need of no introduction. He is a far-sighted journalist who writes excellent English and has a deep insight in religious and social problems. *Muhammad the Prophet* is his recent book in which he has discussed some aspects of the holy life of the Last Prophet (on whom be peace and God's blessings) in a most excellent manner..."

"Mr. Durrani has studied the various aspects of the Holy Prophet's life from a new angle of vision. But he has not tried, as some of our Europe-infected friends do, to distort and fit in Islam with modern European thought by far-fetched and irrelevant deductions. On the contrary, he has sought to solve modern problems in the light of the Holy Prophet's life and example, which is certainly a very laudable effort and a very welcome departure. "In the course of this discussion there have flowed from his eloquent pen some very beautiful things, on reading which one is forced to acknowledge the author's profoundness of vision and religious acumen."

"Mr. Durrani repudiates the backneyed notion of the Prophet's biographers who argue that Islam made its first advent in Arabia because Arabs were the worst people on earth. On the contrary, he points out by a scholarly and penetrating analysis of their national character that the Arabs, by virtue of their native capacity, were best fitted to be the first hearers of the Quranic revelation."

"In short, the book is packed with such deep truths, which bear testimony to the author's amazing profoundness of vision. The language is clean, fluent and lucid."

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